CHRIST AS "SIN" IN 2 CORINTHIANS 5:21 IN LIGHT OF 1 PETER 2:24
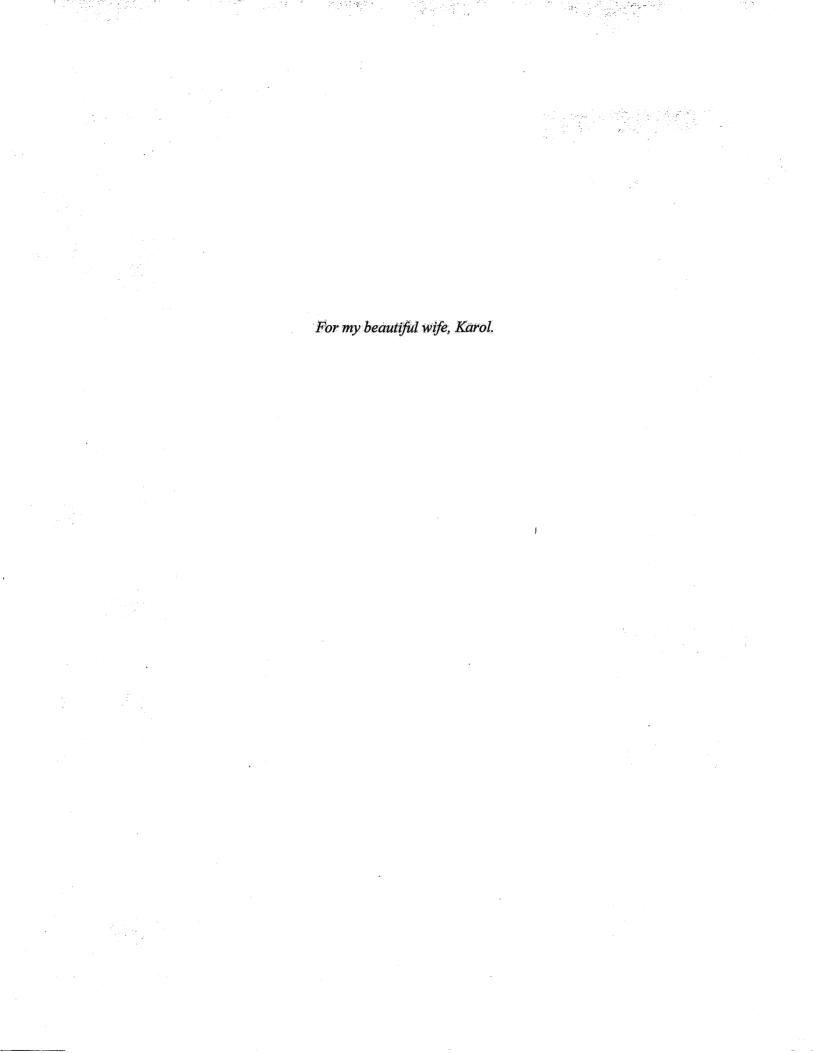
A THESIS

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For my beautiful wife, Karol.

CONTENTS

ABSTRACT

This work addresses the atonement, interpreting 2 Cor 5:21a in light of 1 Pet 2:24a. The issue is: what does ἁμαρτίαν ἐποίησεν mean in 2 Cor 5:21a. Our answer is that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a probably means both that God made Christos to be sin forensically and thus treated him as sin, and that God made Christos to be a sin offering. In developing this thesis, we employ a historical-grammatical method, linguistic tools, principles of inner-biblical exegesis, and a comparative study. Further, we consider various interpretive views of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a, consider various interpretive views of τὰς ἁμαρτίας ... ἀνήνεγκεν in 1 Pet 2:24a, and conduct a comparison and contrast of the texts and interpretive views of 2 Cor 5:21a and 1 Pet 2:24a. Our consideration of the views of ἁμαρτίαν ἐποίησεν indicates that two views are probably correct, that God treated Christ as sin and that Christ was a sin offering. Our consideration of the views of τὰς ἁμαρτίας ... ἀνήνεγκεν indicates that the following view is probably correct, that Christ bore our sins by taking the consequences of sin. Further, our comparison and contrast of the texts and their respective interpretive views corroborates our exegesis of 2 Cor 5:21a.

CHAPTER 1

INTRODUCTION

1. Scope

Broadly stated, this paper addresses a work of Christ ("Christos"[1]), namely, the

atonement. According to Ladd, the atonement is "the idea that the death of Christ dealt

with the problem of human sin and brought people into fellowship with God." Certain

atonement themes in the New Testament include: Christos being a "ransom" (Matt

20:28), the "lamb of God" (John 1:29), a "curse" (Gal 3:13), "sin" (2 Cor 5:21), and

"sacrifice" (Eph 5:2; Heb 10:12); Christos "bearing" sins (1 Pet 2:24) and defeating

enemies (1 Cor 15:24-25; Col 2:15); God reconciling sinners to himself (Rom 5:10; 2 Cor

5:18-19); and "redemption" (Heb 9:12).[2]

Narrowing the scope of potential atonement issues for our investigation, we focus

herein on two atonement texts, 2 Cor 5:21a and 1 Pet 2:24a, one by Paul and one by

Peter, respectively.[3] Of these, our primary interest is in 2 Cor 5:21a. Moreover, within 2

Cor 5:21a, our specific interest is in two words, ἁμαρτίαν ἐποίησεν.

2. Problem

The problem that we investigate is the meaning of ἁμαρτίαν ἐποίησεν

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[1] Unless we are quoting another, we typically refer to Christ/Jesus as "Christos," a transliteration of Χριστός, forms of which appear in 2 Cor 5:20 (Χριστοῦ) and 1 Pet 2:21 (Χριστὸς).

[2] George Eldon Ladd, *A Theology of the New Testament* (rev. ed.; ed. Donald A. Hagner; Grand Rapids, Mich.: Eerdmans, 1993), 464-77.

[3] In this paper, we accept without argument that Paul wrote 2 Corinthians (2 Cor 1:1) and Peter wrote 1 Peter (1 Pet 1:1). D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (2nd ed.; Grand Rapids, Mich.: Zondervan, 2005), 419,-430-42,641-46.

in 2 Cor 5:21a. In terms of translation, English translations[4] typically translate the second ἁμαρτίαν in 2 Cor 5:21a as "sin," as we have done (preliminarily) in the listing above. But, as noted below, this is not the only – or, necessarily even the best – option, at least in terms of interpretation. When we ask the question – "what does it mean for a person, Christos, to be sin?" – we get a sense of the interpretive difficulty. How can a person be sin? Does not a person *commit* sin? What is sin? Does Christos become evil? Does he become a sinner? How could he be a sinner if he never sinned? Wrestling with questions like these, interpreters have considered various views for the meaning of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a, such as God treated Christos as sin or as a sinner, Christos actually became sin, or Christos was a sin offering, sin bearer, or scapegoat.

3. Thesis

Our thesis is that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a probably means both that God made Christos to be sin forensically and thus treated him as sin, and that God made Christos to be a sin offering. In support of this thesis is our exegesis of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a (initially without substantial consideration of 1 Pet 2:24a), our exegesis of 1 Pet 2:24a, and then our comparison and contrast of the data from our exegesis of 1 Cor 5:21a and 1 Pet 2:24a.

4. Method

The method employed is four-fold. First, we use the historical-grammatical method in conducting exegesis of written texts. Our exegesis focuses on 2 Cor 5:21a and

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[4] For example, ESV, NIV, NASB, NRSV, KJV, RSVCE, PHILLIPS, ASV, NET. Further, abbreviations and citations herein are governed by Patrick H. Alexander et al., eds., *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, Mass.: Hendrickson, 1999).

1 Pet 2:24a, with our ultimate concern being on ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a.[5]

Second, occasionally we employ linguistic tools as an aid to exegesis.

Third, we use principles of inner-biblical exegesis in an effort to identify source

texts (such as OT texts) in our NT texts and to understand how our texts are using the

source texts. Regarding terminology, following Beale we use "allusion" to include

"echo."[6] Regarding factors for determining whether a text alludes to a prior text, we

consider the factors proposed respectively by Hays and Tooman to be helpful. Hays has

proposed the following factors:

> (1) *Availability*. Was the proposed source of the echo available to the author and/or original readers? ...
> (2) *Volume*. The volume of an echo is determined primarily by the degree of explicit repetition of words or syntactical patterns, but other factors may also be relevant: how distinctive or prominent is the precursor text within Scripture, and how much rhetorical stress does the echo receive in [the author's] discourse? ...
> (3) *Recurrence*. How often does [the author] elsewhere cite or allude to the same scriptural passage? This applies not only to specific words that are cited more than once ... but also to larger portions of Scripture to which [the author] repeatedly refers, such as Deuteronomy 30-32 or Isaiah 50-54. ...
> (4) *Thematic Coherence*. How well does the alleged echo fit into the line of argument that [the author] is developing? Is its meaning effect consonant with other quotations in the same letter or elsewhere in the [author's] corpus? Do the images and ideas of the proposed precursor text illuminate Paul's argument? ...
> (5) *Historical Plausibility*. Could [the author] have intended the alleged meaning effect? Could his readers have understood it? (We should always bear in mind, of course that Paul [for example] might have written things that were not readily intelligible to his actual readers.) ...
> (6) *History of Interpretation*. Have other readers, both critical and precritical, heard the same echoes? ...
> (7) *Satisfaction*. With or without clear confirmation from the other criteria listed here, does the proposed reading make sense? Does it illuminate the

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[5] Unless otherwise noted, for the biblical texts we use NA[28] for the New Testament (NT), the Masoretic text (MT) in *BHS* for the Old Testament (OT) in Hebrew, and Rahlfs' LXX for a Greek version of the OT.
[6] G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, Mich.: Baker Academic, 2012), 32.

surrounding discourse? Does it produce for the reader a satisfying account of the effect of the intertextual relation? ...[7]

Similarly, Tooman has proposed the following factors: "uniqueness, distinctiveness, multiplicity, thematic correspondence, and inversion." Uniqueness concerns the extent to which the item at issue in the present text (the "borrowing text") is "*unique* to a particular source" such as a specific book or corpus (*e.g.*, Isaiah), without necessarily referring to a specific "text" in the book or corpus. Distinctiveness concerns the extent to which the item at issue is "distinctive of a particular source, but not exclusive to it," wherein "'distinctive' merely means that the elocution, image, or trope in question is associated with a particular antecedent text, though it may appear in other texts as well." Multiplicity concerns the extent to which numbers of components of the prior text appear near one another in the present text. Thematic correspondence concerns the extent to which "a similar subject, theme, or argument" of the present text appears in the prior text. Inversion is when the present text contains components near one another that are in the prior text but inverts (reverses) these components.[8] These factors of Hays and Tooman overlap to some extent, and we will draw on one or more of their factors below as circumstances warrant.

Fourth, we compare and contrast 2 Cor 5:21a and 1 Pet 2:24a in an effort to understand the meaning of ἁμαρτίαν ἐποίησεν better. This is distinct from inner-biblical exegesis, as we do not assume dependence in either direction between 2 Cor 5:21a and 1

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[7] Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29-32. Beale, *Handbook*, 34-35, includes a discussion of Stanley Porter's negative assessment of Hays' factors. Porter finds the first three factors to be "very problematic" and the remaining factors to address "interpretation" of "echoes" (our allusions). Stanley E. Porter, "Allusions and Echoes," in *As It is Written: Studying Paul's Use of Scripture* (SBLSymS 50; eds. Stanley E. Porter and Christopher D. Stanley; Atlanta: SBL, 2008), 38-39. Nevertheless, following Beale, we find Hays' factors generally useful.
[8] William Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38-39* (WUNT 52; Tübingen: Mohr Siebeck, 2011), 27-31 (emphasis omitted in parts).

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Pet 2:24a. Comparing and contrasting these texts can be exegetically useful, considering that both texts address the atonement, both have depending ἵνα-clauses, both seem to look back to Isa 53, and both are in books (2 Corinthians and 1 Peter) that have the theme of suffering in common (*e.g.*, 2 Cor 1:3-9; 4:7-12; 6:4-10; 7:5; 12:7; 1 Pet 1:6; 2:18-24; 3:16-17; 4:12-19; 5:9-10).

5. Overview

In support of our thesis, we first consider 2 Cor 5:21a (as the primary text for which we wish to understand), then 1 Pet 2:24a, and then a comparison and contrast of these two texts and their interpretive options. More specifically, in chapter 2,[9] we consider various interpretive views for ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a; our consideration includes describing the views and assessing their strengths and weaknesses. In so doing, we preliminarily conclude that the best views are that God treated Christ as sin and that Christ is a sin offering. In chapter 3, we consider various interpretive views for τὰς ἁμαρτίας … ἀνήνεγκεν in 1 Pet 2:24a. Among the options, we conclude that the best view is that Christos bore our sins in terms of taking the consequences of sin. In chapter 4, we compare and contrast the exegetical data from chapters 2 and 3. More specifically, we compare and contrast in detail the texts of 2 Cor 5:21 and 1 Pet 2:24a-b, as well as the interpretive views for our two texts. This comparison and contrast corroborates our understanding that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a means that God treated Christ as sin and that Christ is a sin offering. Finally, in chapter 5, we conclude by summarizing chapters 2-4 and suggesting a potential area for further research.

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[9] We have dispensed with a chapter on the history of interpretation of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a.

CHAPTER 2

Christos as sin and sin offering in 2 Cor 5:21a

This chapter considers the meaning of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a, less

substantial consideration of 1 Pet 2:24a. As Harris has stated, "[a]ll the interpretations of

[ἁμαρτίαν ἐποίησεν] have in common the idea of identification, the understanding that

God caused Christ to be identified in some way with what was foreign to his experience,

namely human sin."[10] The sense of this identification is at issue. We consider these

alternative views: (1) Christos is sin by way of the incarnation; (2) Christos is sin

(personified);[11] (3) Christos is sin offering; (4) Christos is sin bearer; and (5) Christos is

scapegoat. This chapter describes and evaluates these and concludes that Christos being

treated as sin and Christos as sin offering are most likely.

The pericope containing 2 Cor 5:21 is probably 5:18-21.[12] In verse18, δὲ

communicates "a new development."[13] One such development is moving from the topic

of Christos' death and its impact (vv. 14-17)[14] to the topic of reconciliation, which runs

through vv. 18-21. Reconciliation (καταλλάσσω and related words) is "a change from

enmity [or 'hostility'] to friendship. The process results in peace and friendship"

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[10] Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, Mich.: Eerdmans, 2005), 451-54 (referencing each of the views noted in this paragraph and calling view (1) an "incarnational view").

[11] This is actually two views: (2a) Christos is sin; and (2b) Christos is sinner (sin personified). Because they are so closely related, we consider them under the same heading.

[12] Support for this pericope includes Mark A. Seifrid, *The Second Letter to the Corinthians* (Grand Rapids, Mich.: Eerdmans, 2014), 239,243, and Paul Barnett, *The Second Epistle to the Corinthians* (Grand Rapids, Mich.: Eerdmans, 1997), 277,286.

[13] Steven E. Runge, *Discourse grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, Mass: Hendrickson, 2010), 31; Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek* (2nd ed.; Dallas, Tex.: SIL International, 2000), 275 (δὲ suggests a "boundar[y]").

[14] Cilliers Breytenbach, *Grace, Reconciliation, Concord: The Death of Christ in Graeco-Roman Metaphors* (Leiden: Brill, 2010), 180-81, holds that 2 Cor 5:16-17 provide "the consequence of Christ's death and resurrection," such death and resurrection referenced in vv. 14-15.

between formerly alienated parties.[15] In vv. 18-21, God reconciles the world to himself (vv. 18-19), God gives a ministry of reconciliation (vv. 18-19), Paul issues the imperative to be reconciled to God (v. 20), and v. 21 grounds the imperative and explains how God does not reckon sins and effects reconciliation (vv. 18-19).[16] God is the instigator behind what is happening in vv. 18-21: reconciling (vv. 18-19); giving (vv. 18-19); not reckoning (v. 19); urging (v. 20); and making Christos to be ἁμαρτία (v. 21).[17] Thus, in 2 Cor 5:18-19, human beings are alienated from God because of sin.[18] But, in view of vv. 19 and 21, God does not reckon the sin, which further explains the nature of the "peace" with God (Rom 5:10; Col 1:20).[19] In 6:1, δὲ conveys development, and the subject switches to "we" in 6:1, 3.

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[15] Breytenbach, *Grace*, 172-73. Contexts involving reconciliation include "interpersonal relationship[s]" as in marital relations (1 Cor 7:11), statecraft, and the spiritual sphere (2 Macc 1:5; 7:1-42). Breytenbach, *Grace*, 171; F. Büschel, "ἀλλάσσω κτλ.," *TDNT* 1:254; Helmut Merkel, "καταλλάσσω κτλ.," *EDNT* 2:261-62. In statecraft, "warring sides" might reconcile by using a "mediator" or "ambassador" to resolve the conflict. I. Howard Marshall, "The Meaning of 'Reconciliation,'" in *Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd* (ed. Robert A. Guelich; Grand Rapids, Mich.: Eerdmans, 1978), 119; Breytenbach, *Grace*, 173.

[16] Harris, *The Second Epistle to the Corinthians*, 438; David E. Garland, *2 Corinthians* (NAC 29; Nashville: Broadman & Holman, 1997), 294,300 (v. 21 "explains how God did not count the trespasses against us (5:19) and made possible our reconciliation"); Barnett, *Second Epistle to the Corinthians*, 315 (addressing both how and why); Margaret Thrall, *Second Epistle to the Corinthians: Volume 1: 1-7* (ICC; London: Bloomsbury T&T Clark, 1994), 439 (referring to 2 Cor 5:21, "[h]ere we have an expansion of v. 19ab, which explains how the 'non-reckoning' of sins was made possible and relates the motif of reconciliation to that of justification"). Linking 2 Cor 5:14-15 with vv. 18-19, Breytenbach states, "the reconciliation of the world is through the death of Christ." Breytenbach, *Grace*, 180.

[17] Frank J. Matera, *II Corinthians: A Commentary* (NTL; Louisville, Ky.: Westminster John Knox, 2003), 139.

[18] Sinners are "hostile towards" God, which results in "alienat[ion]" from him. Moreover, "sinful man ... is subject to the divine wrath" (Rom 5:6-10). Thrall, *Second Epistle to the Corinthians*, 431;Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, Mich.: Baker Academic, 2008), 363-64.

[19] As argued below, sin incurs God's "wrath," and not reckoning sin involves a "forensic event." Barnett, *Second Epistle to the Corinthians*, 303,305-08; Seifrid, *Second Letter to the Corinthians*, 260-61; M. Zerwick and M. Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Gregorian & Biblical Press, 2010), 545 (ὡς ὅτι is epexegetical, "that is, that ..." (italics omitted)). Jan Lambrecht, *Second Corinthians* (SP; Collegeville, Minn.: Liturgical Press, 1999), 99, seems to lean in the epexegetical direction but does not wholly discount the causal sense, noting that "God reconciles in that (or: because) God does not count their trespasses against them." According to Marshall with respect to 2 Cor 5:19, "God acts in Christ to overlook the sins of mankind, so that on his side there is no barrier to the restoration of friendly relations." Marshall, "'Reconciliation,'" 123.

One opposing position is that the pericope is 5:14-21.[20] Favoring this position is

that τὰ ... πάντα looks back at least to the change in v. 17 (passing of the old, coming of

the new).[21] Further, vv. 14-21 evince a change motif: Christos dying/living and others

dying/living (vv. 14-15); old perspective and new perspective (v. 16);[22] old things and

new things (v. 17); not reconciled (implicit) and reconciled (vv. 18-19); Christos being

made ἁμαρτία and sinners becoming righteousness of God. The death of Christos in vv.

14-15 thus suggests Christos-as-ἁμαρτία in v. 21 corresponds to his death and thus the

events of the crucifixion.[23] Schmeller seems to see unity in vv. 14-121 because of a focus

on "Christology as well as new keywords (life, death, and reconciliation)."[24] However,

against this position is that the topic in vv. 14-17 is chiefly Christos' death/living and

impact, not reconciliation.

Another opposing position is that the pericope is 5:11-21.[25] Linking vv. 11-17 is

a series of conjunctions: γὰρ (v. 13); γὰρ (v. 14); Ὥστε (v. 16); ὥστε (v. 17). Further,

uniting vv. 11-21 is a possible parallelism – ABCD/A'B'C'D,' to wit: A: looking at

outward appearances (vv. 11-12) – B: two conditional clauses, God then man (v. 13) – C:

love of Christos urging (v. 14a) – D: Christos' death and man's life (vv. 14b-15) – A':

assessing people per the flesh (v. 16a) – B': two conditional clauses, Christos then man

(vv. 16a-17) – C': God reconciling with man, and God urging (vv. 18-20) – D': Christos'

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[20] Thomas Schmeller, *Der zweite Brief an die Korinther: 2 Kor 1,1-7,4* (EKK; VIII/1; Neukirchen-Vluyn, Germany: Neukirchener Theologie, 2010), 315-18 (seeing four pairs of sentences ("Satzpaare") in vv. 14-21, namely, (1) vv. 14/15, (2) vv. 16/17, (3) vv. 18/19, (4) vv. 20/21).

[21] Ralph P. Martin, *2 Corinthians* (WBC 40; Waco, Tex.: Word Books, 1986), 152-53.

[22] Lambrecht, *Second Corinthians*, 95 ("regarded").

[23] Seifrid, *Second Letter to the Corinthians*, 261, and Harris, *Second Epistle to the Corinthians*, 452 (citing 2 Cor 5:14-15,18), hold that Christos as sin in 2 Cor 5:21 corresponds to his death.

[24] Schmeller, *Der zweite Brief an die Korinther*, 318 (original: "am Wechsel von der Theologie zur Christologie sowie an neuen Schlüsselwörtern (leben, sterben, versöhnen)."

[25] Thrall, *Second Epistle to the Corinthians*, 400, seems to support this pericope.

association with sin and man's becoming righteousness (v. 21).[26] Against this position

are the changing topics: vv. 11-13, Paul's "self-defense;"[27] vv. 14-17, Christos'

dying/living and impact; vv. 18-21, reconciliation.

An "antithetical parallelism"[28] in 2 Cor 5:21 underlies the views below, and is

thus introduced here. As Lambrecht observes, "[i]n v. 21 there is ... the antithesis of sin

[ἁμαρτία] and righteousness [δικαιοσύνη] as well as of Christ and Christians."[29] Sin

"signifies primarily a failure to achieve a standard (whether culpable or unintentional) in

the broadest sense ...," implicitly God's standard.[30] This antithesis involves an

"exchange;" but, ἐν αὐτῷ (Christos[31]) in 5:21b suggests that Christos does not remain as

ἁμαρτία but is righteous after his being made ἁμαρτία.[32] Even so, the parallelism

(AB/A'B') is: A: Christos did not sin (~ἁμαρτία /+δικαιοσύνη) – B: God makes him to

be ἁμαρτία (+ἁμαρτία/ ~δικαιοσύνη) – A': those ("we") not the δικαιοσύνη of God

(implicit)(+ἁμαρτία/ ~δικαιοσύνη) – B': they become the δικαιοσύνη of God

(~ἁμαρτία/+δικαιοσύνη).[33]

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[26] Though this parallelism has not been found in our review of the literature, the similarities merit consideration.

[27] Lambrecht, *Second Corinthians*, 102.

[28] Colin G. Kruse, *2 Corinthians: An Introduction and Commentary* (TNTC 8; Downers Grove, Ill.: IVP Academic, 2015). 173.

[29] Lambrecht, *Second Corinthians*, 101.

[30] Peter Fiedler, "ἁμαρτία," *EDNT* 1:67.

[31] Thrall, *Second Epistle to the Corinthians*, 444.

[32] Seifrid, *Second Letter to the Corinthians*, 261,263. Thrall, *Second Epistle to the Corinthians*, 444, stating, "The process of exchange which brings about justification is sometimes spoken of simply as a process of imputation, whereby man's sinful status is ascribed to Christ whilst Christ's righteous status is ascribed to man. But this leaves out an essential stage in the process. The basis of the exchange is not Christ's death alone, whereby he is identified with human sinfulness, but also, as likewise identified with humanity, his resurrection. Through resurrection he is vindicated as righteous, and this same righteousness is bestowed on those who become identified with him." This is well-taken. Morna D. Hooker, "Interchange and Atonement," in *From Adam to Christ: Essays on Paul* (Eugene, Ore.: Wipf and Stock, 2008), 26-27 (aptly seeing "interchange");

[33] Barnett, *Second Epistle to the Corinthians*, 312; Harris, *Second Epistle to the Corinthians*, 449 (describing a structure in 5:21 that agrees with the structure described here); Martin, *2 Corinthians*, 139.

1. Christos is sin by way of the incarnation

According to this view of ἁμαρτίαν ἐποίησεν, God caused Christos to be made sin at his incarnation, lasting through his death. Discussed here are Hooker and Schnelle, who provides an additional emphasis relative to Hooker.

According to Hooker, Christos was likely made sin at his incarnation, which includes his crucifixion. Concerned "not to drive a wedge between the incarnation and the crucifixion in Paul's thought,"[34] Hooker seems to view Christos as sin in 2 Cor 5:21 as Christos "shar[ing] in man's condition," which included "com[ing] under the condemnation and sentence of death."[35] Indeed, with reference to Phil 2:5-11, Hooker states that "the Cross is the supreme act of obedience in that series of events which describe Christos' 'incarnation.'"[36] Further, Christos as sin includes being "alienated from God," citing "the cry of dereliction;" for, "[s]in is for Paul an alien power that corrupts the world and leads to death, because of the weakness of the flesh (Romans 6-7)." Christos, thus, experienced death and alienation at the cross because of sin in the world.[37] In further support of her incarnational view, Hooker cites Rom 8:3, which is at least "a reference to the incarnation, and an attempt to affirm that Christos shared fully in

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[34] M. D. Hooker, "Interchange in Christ," *JTS* 22 (1971): 351; W. Hulitt Gloer, *An Exegetical and Theological Study of Paul's Understanding of New Creation and Reconciliation in 2 Cor. 5:14-21* (Lewiston, N.Y.: Mellen Biblical Press, 1996), 150.

[35] Morna D. Hooker, "Interchange and Suffering," in *Suffering and Martyrdom in the New Testament: Studies Presented to G. M. Styler by the Cambridge New Testament Seminar* (eds. William Horbury and Brian McNeil; Cambridge: Cambridge University Press, 1981), 71.

[36] Hooker, "Interchange in Christ," 353 n.3; Gloer, *2 Cor. 5:14-21*, 150.

[37] Morna D. Hooker, "On Becoming the Righteousness of God: Another Look at 2 Cor 5:21," *NovT* 50 (2008): 369. As ἁμαρτία in 2 Cor 5:21, Christos suffered death and probably alienation from God (opposite of reconciliation). Gloer, *2 Cor. 5:14-21*, 149 (Christos' death was not "eternal" and "may have in Paul's mind included some experience, however, brief, of separation from God which he could have seen as the eternal fate of the unbeliever"); Geoffrey Grogan, "The Atonement in the New Testament," in *The Atonement Debate: Papers from the London Symposium on the Theology of Atonement* (eds. Derek Tidball, David Hillborn, and Justin Tacker; Grand Rapids, Mich.: Zondervan, 2008) 89 (Gal 3:13 and 2 Cor 5:21 recall Christos' "great Cry of Dereliction," implying his alienation from God). Thrall, *Second Epistle to the Corinthians*, 441-42 (discussing the relationship of sin, death, alienation, and reconciliation in 2 Cor 5:21).

human experience" (ἐν ὁμοιώματι σαρκὸς ἀμαρτίας), and includes "the same underlying

idea" as in 2 Cor 5:21, that of "interchange."[38] In 2 Cor 5:21, Christos "represent[s]" the

rest of humanity,[39] as a member of the class called humanity, but does not "take[] the

place of" humanity.[40] With greater precision, then, the "exchange" between Christos and

humanity is "interchange," wherein "Christ became what we are, in order that, in him, we

might become what he is. Christ identified himself with the human condition, bore the

likeness of Adam, in order that men and women might bear his likeness and become

children of God."[41] On the other hand, substitution, according to Hooker, is not involved

in "the pattern of the interchange," of which 2 Cor 5:21 is an example.[42] Substitution

involves "replacement," wherein Christos "tak[es] the place of [the rest of humanity] and

thereby oust[s]" the rest of humanity. Necessarily, then, Hooker rejects penal

substitution (including in 2 Cor 5:21), that "what is taken *in our stead* [by Christos at his

crucifixion] is the penalty for sins."[43] Hooker dislikes substitution at least in part because

it suggests a "simple exchange," wherein "we ... become what Christ once was," not who

he is after his resurrection, but she accepts representation and interchange.[44]

According Schnelle, Christos inhabits the "realm" of sin, which "is a fateful

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[38] Hooker, "Interchange in Christ," 353-54.

[39] Hooker, "Interchange and Suffering," 71.

[40] Simon Gathercole, *Defending Substitution: An Essay on Atonement in Paul* (Grand Rapids, Mich.: Baker Academic, 2015), 20,38-39. Gathercole is not defending a representational view of 2 Cor 5:21a. But, he helpfully defines representation, as well as substitution and interchange.

[41] Hooker, "Interchange and Suffering,"70-71; Gloer, *2 Cor. 5:14-21*, 150-51. Gathercole helpfully defines interchange as follows: "it is not that Jesus swaps places with his people in this death on the cross. Rather, he goes to the place where they are and takes them from there to salvation." Gathercole, *Defending Substitution*, 38-39.

[42] Hooker, "Interchange and Atonement," 26-27; Hooker, "Righteousness of God," 370.

[43] Gathercole, *Defending Substitution*, 18-20.

[44] Hooker, "Interchange and Suffering,"70-71.

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power that precedes and determines the existence of every human being."[45] But, "Christ

is in no way affected by the realm where sin is dominant;" thus, "he can represent us in

becoming sin, in order thereby to effect our incorporation into the realm where he is

Lord."[46] Though Schnelle may merely hold to a representational view of 2 Cor 5:21a

without also holding to an incarnational view, the following seems to go further:

> This liberation ['from the powers of sin and death'] was brought about by the
> sending of the Son in that Jesus took upon himself the fleshly mode of existence
> in which the lordship of sin over humanity exercised its power .... Jesus stripped
> sin of its power in the very place where its power was effective: in the flesh. As
> the sinless one (2 Cor. 5:21), he entered into the realm of sin and overcame it.[47]

Though this quotation may simply affirm the incarnation, the emphasis on the incarnation

in defeating sin suggests view (1) of 2 Cor 5:21a. Assuming so, Schnelle's understanding

seems to be similar to Hooker's (living in the world of sin; representation, with

indications of interchange). But, Schnelle's description also emphasizes Christos'

distinction from other human beings, his uniqueness in being able to overcome sin.

Highlighting the incarnation is commendable. First, we maintain the importance

of the incarnation for man's reconciliation with God.[48] Indeed, τὸν μὴ γνόντα ἁμαρτίαν

in 2 Cor 5:21a, meaning that Christos did not commit sin,[49] includes Christos' "historical

life."[50] Without Christos' sinless life, the exchange between Christos and sinners would

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[45] Udo Schnelle, *Theology of the New Testament* (trans. M. Eugene Boring; Grand Rapids, Mich.: Baker Academic, 2009), 287 (italics omitted)(Schnelle does not explicitly state that Christos inhabited this realm in the texts cited here, but that seems to be a reasonable implication).

[46] Schnelle, *Theology of the New Testament*, 255.

[47] Udo Schnelle, *Apostle Paul: His Life and Theology* (trans. M. Eugene Boring; Grand Rapids, Mich.: Baker Academic, 2005), 437.

[48] Gloer, *2 Cor. 5:14-21*, 152.

[49] Lambrecht, *Second Corinthians*, 100 (relying on a "Semitic sense"). Other portions of the NT also support Christos' "sinlessness" (John 8:46; Heb 4:15). George H. Guthrie, *2 Corinthians* (BECNT; Grand Rapids, Mich.: Baker Academic, 2015), 313.

[50] Thrall, *Second Epistle to the Corinthians*, 439. Barnett, *Second Epistle to the Corinthians*, 314, n.62, argues that Christos' sinlessness pertains to his historical existence because of the "temporal" ἐποίησεν and "that the efficacy of Christ's redemption logically rests on a demonstrated sinlessness during his *earthly* ministry."

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not take place in 2 Cor 5:21. Second, although we would go further by holding that penal substitution (at Christos' death) seems to be included in 2 Cor 5:21 (more below), we hold that representation and interchange are likely included in 2 Cor 5:21 as well.[51]

However, we find a substantial objection to view (1) of 1 Cor 5:21a. Christos was made sin in 2 Cor 5:21a at his death and thus in the events of the crucifixion, not his "whole earthly life."[52] The near context, 2 Cor 5:14-15, suggests this. Further, the apparent change motif (above) in 2 Cor 5:14-21 connects vv. 14-15 with v. 21 and thus suggests a correspondence between vv. 14-15 and 21. Moreover, vv. 14-15 and v. 21 further connect with one another, in that these verses show Christos' "humiliation" (death/sin), from which man benefits (live for Christos/becoming righteousness of God).[53] Furthermore, given 1 Cor 15:3, the Corinthians would likely have associated Christos' death with the removal of their sins. Similarly, Rom 5:10 associates Christos' death with reconciliation.[54] Thus, view (1) of 2 Cor 5:21 is probably inaccurate.

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[51] Harris, *Second Epistle to the Corinthians*, 453 (2 Cor 5:21 includes representation and substitution); Mark Gignilliat, "A Servant Follower of the Servant: Paul's Eschatological Reading of Isaiah 40-66 in 2 Corinthians 5:14-6:10," *HBT* 26 (2004): 115-16 (Christos' "death was in fact vicarious and representative at the same time," referencing 2 Cor 5:14-15); Gathercole, *Defending Substitution*, 41 (interchange has some value, though problems, too; seeing "union and participation" as likely in 2 Cor 5:21); Matera, *II Corinthians*, 142-44 (seeing "divine interchange" and penal substitution).

[52] Harris, *Second Epistle to the Corinthians*, 451; Lambrecht, *Second Corinthians*, 95,101 (Christos' death in vv. 14-15 refer to "the cross event").

[53] Frederick W. Danker, "Exegesis of 2 Corinthians 5:14-21," in *Interpreting 2 Corinthians 5:14-21: An Exercise in Hermeneutics* (ed. Jack P. Lewis; Lewiston, N.Y.: Mellen, 1989), 125 (seeing "the humiliation of Christ and the benefit accruing to the sinner). Hooker, "Righteousness of God," 366, sees the pattern of interchange in 2 Cor 5:14-15. Thrall, *Second Epistle to the Corinthians*, 411-12, describes "this new kind of life" of v. 15: "Having affirmed the fact of Christ's death on behalf of humanity, Paul now indicates that its purpose was to bring to an end man's self-centred existence. This is the essence of the fallen state, and its destruction through Christ's death as the representative of fallen mankind makes possible a new kind of existence with the risen Christ at the centre."

[54] I. Howard Marshall, "The Theology of the Atonement," p. 12 [accessed September 10, 2018]. Online: http://www.cma-ministries.org/Studies/ihowardmarshall%20Atonement.pdf; I. Howard Marshall, "The Theology of the Atonement," in *The Atonement Debate*, 60 (providing the same statement but context suggests Rom 5 and 2 Cor 5 contribute to the conclusion).

2. Christos is sin (personified)

This section comprises two very closely related views. According to the first, view (2a), ἁμαρτίαν ἐποίησεν means God deemed Christos to be sin. According to the second, view (2b), ἁμαρτίαν ἐποίησεν means God deemed Christos to be a sinner, that is, "sin personified," though he had not actually sinned.[55] The second is a logical extension of the first: Christos is sin; but, Christos is a person; so, sin is a person, and this person is called a "sinner."[56] Interpreting ἁμαρτία as sin or sinner means Paul employed *abstractum pro concreto*, with ἁμαρτία being the abstract, and Christos-as-sin or Christos-as-sinner being the concrete referent of ἁμαρτία.[57] The logic underlying these views is penal substitution or representation, each of which is described next.

a. Description

Regarding penal substitution, Christos took "the penalty for sins" "in our place."[58] Because he was sinless, he did not deserve this punishment. But, because he took the penalty that sinners deserved, sinners no longer have to experience this penalty. Thus, "God made his Son pay the death penalty for our sins, so that we might be set free and declared righteous in his sight."[59] As Barrett states, Christos "came to stand in that relation with God which normally is the result of sin, estranged from God and the object of his wrath," per 2 Cor 5:21a. Completing the exchange, in 5:21b, sinners "have come

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[55] Barnett, *Second Epistle to the Corinthians*, 314.

[56] Analyzing these views together seems beneficial, so as not to duplicate arguments.

[57] Harris, *Second Epistle to the Corinthians*, 453 (accepting Christos-as-sin); Thrall, *Second Epistle to the Corinthians*, 441 (accepting Christos-as-sinner).

[58] Gathercole, *Defending Substitution*, 18-19; Simon J. Kistemaker, *Exposition of the Second Epistle to the Corinthians* (NTC; Grand Rapids, Mich.: Baker, 1997), 200. The description of penal substitution here is can be applied to any of the views herein where penal substitution is indicated.

[59] Kistemaker, *Second Epistle to the Corinthians*, 200.

to stand in that relation with God which is described by the term *righteousness*, that is,

we are acquitted in his court, justified, reconciled. We are no longer his judicial enemies,

but friends."[60] Recalling λογιζόμενος in 2 Cor 5:19, "because sin was *reckoned* to

Christ's account, it is not now *reckoned* to the believer's account."[61] In this way, God

"imput[es]" sin along with its consequences to Christos and, thus, "imput[es]"

righteousness to those in Christos.[62]

Regarding representation, Christos represents humanity by experiencing the

effects of sin for others (but not necessarily in their place). According to Thrall, who

exemplifies this perspective, Christos is ἁμαρτία in 2 Cor 5:21 in being alienated from

God. She states, "[t]o say that Christ was made 'sin' means that 'he came to stand in that

relation with God which normally is the result of sin, estranged from God and the object

of his wrath.'" Though this would suggest penal substitution, she clarifies: "The context,

concerned with the theme of reconciliation, would favour this interpretation. It would not

be a matter of a death penalty impersonally imposed in accordance with a heavenly

system of abstract justice. Rather, Christ's death would be the consummate experience of

that personal alienation from God that has characterised human life from the beginning."

Thus, in making her point, she backs away from penal substitution. Indeed, in the next

paragraph, she holds that Christos acts "as our representative."[63]

According to view (2a), God made Christos to be sin. This has first and second

senses. According to the first sense, "God treated Christ as if he were sin," as Harris

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[60] C. K. Barrett, *A Commentary on the Second Epistle to the Corinthians* (Peabody, Mass.: Hendrickson., 1987), 180; Hooker, "Righteousness of God," 364.
[61] Harris, *Second Epistle to the Corinthians*, 453,455.
[62] Harris, *Second Epistle to the Corinthians*, 455; Ladd, *A Theology of the New Testament*, 491.
[63] Thrall, *Second Epistle to the Corinthians*, 441-42. Connecting Christos as sin with alienation is well-taken.

states. That is, "God treated Christ as 'sin,' aligning him so totally with sin and its dire consequences that from God's viewpoint he became indistinguishable from sin itself." Such consequences included "assuming the full penalty and guilt of [sinners'] sin," meaning that "substitution as well as representation was involved. Jesus died a death under the divine wrath that was deserved by sinners."[64]

According to the second sense of view (2a), God caused Christos to be sin, in an ontological sense. As Seifrid states, "God has effected a saving exchange in Christ, one that is irreducibly ontological: God made Christ *to be* sin, so that we might *become* the righteousness of God in him," and "this 'transfer' entails a change of being." "Christ was put in our place ... Christ's 'place-taking' was exclusive and substitutionary."[65] According to another articulation of the second sense, Harris (whom we interpret to be holding to the first sense) states the first and second senses in the alternative: "God treated Christ as if he were sin; or, in a pregnant mysterious sense, God actually caused Christ to be sin ...."[66]

According to view (2b), God made Christos to be a sinner. This also has first and second senses. According to the first sense, "God treated Christ as if he were a sinner or as a sinner," "[e]ven though Jesus was sinless."[67] As Thrall observes, "Christ suffered as

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[64] Harris, *Second Epistle to the Corinthians*, 453-54.

[65] Seifrid, *Second Letter to the Corinthians*, 260,262-63 (also suggesting Christos as "sinless sinner" and as sin offering: "Paul's identification of Christ with sin recalls the usage of Leviticus in which the sacrificial offering for sin is identified *with the people* in their sin. The Levitical sacrifice was not merely an action or work, but entailed an identification of 'being.'").

[66] Harris, *Second Epistle to the Corinthians*, 453. In the fuller quote, Harris states, "or, in a pregnant mysterious sense, God actually caused Christ to be sin God actually caused Christ to be sin, that is, to be the very personification of sin." We recognize that one who personifies something may merely be representing that thing without being the thing itself. But, Harris seems to go further. "Personified sin" applies to view (2b), Christos as sinner, but we extend it to view (2a), below.

[67] Harris, *Second Epistle to the Corinthians*, 453 (quoting H. A. W. Meyer, Harris explains: "ἐποίησε expresses the *setting up of the state*, in which Christ was actually exhibited by God as the *concretum* of ἁμαρτία, ἁμαρτωλός, in being subjected by Him to suffer the punishment of death."); Garland, *2 Corinthians*, 302; Gloer, *2 Cor 5:14-21*, 149.

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though he were a sinner."[68] Seeing the exchange in 2 Cor 5:21, Bultmann observes, "just

as believers are 'just' because God regards ('reckons') and treats them as such, though

they are sinners, so Christ is regarded and treated by God as a sinner ... though he is

sinless .... And, of course, Christ is treated as a sinner by the fact that God allows him to

die like a sinner on the cross (Gal 3:13)."[69] Some understand this treatment in terms of

penal substitution. As such, Christos "died a sinner's death, estranged from God and the

object of wrath."[70] Marshall explains, "[t]he consequences of sin and specifically death

are borne by Christ when he is made *one with sinners*, and in that sense the substitution is

penal" (referencing both Rom 5:9-11 and 2 Cor 5:18-21).[71] Borgen arguably labels

Christos' oneness with sinners at the cross as Christos being treated as a "criminal."[72]

Others, like Bultmann and Thrall, see this treatment in terms of representation.[73]

According to the second sense of view (2b), God does not merely treat Christos as

sinner but makes him to be sinner in reality (albeit, one who never sins).[74] Concerning

2 Cor 5:21a, Ladd states that "God did not merely treat [Christos] 'as if' he were a sinner.

Rather, God made the (ethically) sinless one to be a sinner (forensically)." As a result,

Christos "stood in the place of sinners, bearing their sin, their guilt, and the doom of their

sin." In a similar vein, Ladd goes on to state concerning 2 Cor 5:21b that "the individual

in Christ is [thereby] actually righteous, not ethically but forensically, in terms of the

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[68] Thrall, *Second Epistle to the Corinthians*, 441 ("Christ is made the representative of sinful humanity, he is treated as 'sin personified', treated as though he were a sinner; he suffers the penalty for sin.").

[69] Rudolf Bultmann, *The Second Letter to the Corinthians* (ed. Erich Dinkler; trans. Roy A. Harrisville; Minneapolis, Minn.: Augsburg, 1985), 165 ("the abstract is used for the concrete (=ἁμαρτωλόν)").

[70] Garland, *2 Corinthians*, 301; Matera, *II Corinthians*, 143-44.

[71] Marshall, "Theology of the Atonement," 60 (emphasis added).

[72] Peder Borgen, "Crucified for His Own Sins – Crucified for our Sins: Observations on a Pauline Perspective," in *The New Testament and Early Christian Literature in the Greco-Roman Context: Studies in Honor of David E. Aune* (Leiden: Brill, 2006): 18.

[73] Bultmann, *The Second Letter to the Corinthians*, 165 ("Christ died as our representative (without the substitutionary idea of Rom. 8:3)"); Thrall, *Second Epistle to the Corinthians*, 441-42.

[74] Seifrid, quoting Michael Cameron, calls Christos a "sinless sinner." Seifrid, *Second Letter to the Corinthians*, 260-61. But, we classify Seifrid in view (2a), because of the emphasis that he places there.

person's relationship to God. Righteousness is both an ethical quality and a relation; and the latter is no more a fiction than the former."[75]

In light of Ladd's distinction, we suggest the first and second senses of view (2b) can be unified. Proponents of the first sense are likely seeking a way to see Christos as sinner without saying he actually sinned; so, God treats him as if he were a sinner. But, Ladd's distinction allows the first sense to say that God did not make Christos to be an ethical sinner but only treated him as if he were so, by making him a sinner forensically. Ladd's analysis also helpfully notes that being a sinner forensically describes Christos as sinner in reality, from God's perspective.[76] Joining these senses, then, view (2b) is that God makes Christos to be a sinner forensically and thus treats him as such.

Referring back to view (2a), we can arguably apply Ladd's distinction. As above, we posit that one might be ethical sin (sin apart from mere forensic sin) or forensic sin (sin in God's sight). Christos is thus not ethical sin but forensic sin. In support, to be ethical sin would seem to entail God fashioning sin. But, God does not sin (Rom 14:17;

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[75] Ladd, *Theology of the New Testament*, 486-88,492-98. "Righteousness of God" (δικαιοσύνη θεοῦ) in 2 Cor 5:21b, then, most likely refers primarily to sinners "'being justified by God.' Sinners 'are given a righteous status before God', they are 'acquitted in his court'." Thrall, *Second Epistle to the Corinthians*, 442-43. Others following this view include: Seifrid, *Second Letter to the Corinthians*, 261-65; Barnett, *Second Epistle to the Corinthians*, 314-15 ("forensic 'justification'"); Harris, *Second Epistle to the Corinthians*, 455 ("'To become the righteousness of God' is to gain a right standing before God that God himself bestows."); Matera, *II Corinthians*, 144-45 (though a "transformative" sense is likely involved). After defending her acceptance of this "traditional understanding of" δικαιοσύνη θεοῦ, Thrall also helpfully outlines and responds to other views of δικαιοσύνη θεοῦ in 2 Cor 5:21, namely: (1) sinners becoming "morally righteous;" (2) referring to "God's power" that "dominat[es] a new world," thus entailing that the sinner is "granted access to this new world;" and (3) "God's righteousness in the sense of his covenant loyalty, in which believers share." Thrall, *Second Epistle to the Corinthians*, 442-44. Lambrecht seems to hold to (1), Hooker to (2), and Wright to (3). Lambrecht, *Second Corinthians*, 101; Hooker, "Righteousness of God," 374-75 ("Becoming God's righteousness is not just a matter of being acquitted in God's court or of sharing Christ's status before God. If God's righteousness is a restorative power, bringing life and reconciliation, then those who 'become righteousness' will be the means of manifesting that power in the world."); N. T. Wright, *Justification: God's Plan and Paul's Vision* (Downers Grove, Ill.: IVP Academic, 2009), 164-66 ("righteousness of God" referring to "God's righteousness" and "the covenant faithfulness of God," such that 2 Cor 5:21b means, "so that we apostles embody in our own lives the fact that, in Christ, the God of the covenant has been faithful to his single-plan-though-Israel-for-the-world").

[76] Ladd, *Theology of the New Testament*, 486-88.

James 1:13).[77] Joining these senses, then, view (2a) is that God made Christos to be sin forensically and thus treats him as such.

b. Evidence in support

Evidence in support of these views includes the following six points. First, the views each involve similar notions of sin for the first and second instances of ἁμαρτία in 2 Cor 5:21a.[78] While the first ἁμαρτία involves commission of sin ethically, view (2a) of the second ἁμαρτία sees Christos as sin, which inherently includes the deviation from God's standard. Further, view (2b) sees Christos as sinner, who forensically committed sin. View (2b) is closer to the first ἁμαρτία.

Second, these views of the second ἁμαρτία in 2 Cor 5:21a generally parallel δικαιοσύνη antithetically in 2 Cor 5:21b.[79] Each involves a contrast between sin and righteousness. Both 5:21a and b arguably involve "imputation," with God imputing sin to Christos and righteousness to sinners. Regarding view (2a), the contrast between sin and righteousness is close. However, regarding view (2b), the contrast is not as complete, being between sinners and righteousness, rather than sin and righteousness. But, Paul may have used ἁμαρτία, rather than ἁμαρτωλός, for the "literary contrast."[80]

Third, ποιέω accords with views (2a) and (2b). Both views evoke the creative sense of ποιέω, which is exemplified by Gen 1:1 (LXX), wherein God "created"

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[77] Thrall recounts Gregory of Nazianzus as describing Christos "as 'sin itself', αὐτοάμαρτία." Thrall, *Second Epistle to the Corinthians*, 441. But, Gregory does not seem to hold to the full implications of this, stating (in English translation), "[b]ecause he who delivers me from my curse has been *called* 'curse' [Gals 3:13] and he who takes away the sin of the world has been *called* 'sin' [2 Cor 5:21] ..." (emphasis added). Léopold Sabourin, "Christ Made 'Sin' (2 Cor 5:21): Sacrifice and Redemption in the History of a Formula," in *Sin, Redemption, and Sacrifice: A Biblical and Patristic Study* (eds. Stanislas Lyonnet and Léopold Sabourin; Rome: Biblical Institute Press, 1970), 199-200 (from Oratio 30).
[78] Danker, "Exegesis of 2 Corinthians 5:14-21," 125; Gloer, *2 Cor. 5:14-21*, 158-59.
[79] Gloer, *2 Cor. 5:14-21*, 158.
[80] Harris, *Second Epistle to the Corinthians*, 450,452-53,455.

(ἐποίησεν).[81] God creatively viewed Christos to be what he was not forensically, namely, sin/sinner, and thus treated him accordingly.

Fourth, evidence supporting the second senses includes the following. Paul's language is straightforward, omitting terms that could suggest mere similarity, like ὡς or ὅμοιος (*i.e.*, Christos is like sin). Moreover, according to Seifrid and in support of Christos being made sin, "Paul's language at Gal 3:13 has a remarkably similar ontological orientation" (he became "a curse for us").[82] Nevertheless, the distinction between ethical and forensic arguably allows us to join the first and second senses.

Fifth, we do see the personification of sin outside of 2 Cor 5:21a, namely, Romans. Schreiner notes that Paul in his letter to the Romans views "sin as a power" (*e.g.*, Rom 5:21; 6:6, 12).[83] In his commentary on Rom 6-16, Schnabel lists various instances in Rom 7 (vv. 8, 11, 13, 17, and 20) where "ἁμαρτία is the subject of the verb" – one such instance being "sin [ἡ ἁμαρτία] ... produced in me every craving" in Rom 7:8[84] – and then holds, "[t]he sin appearing in these statements as personified is depicted by Paul as an acting power."[85] Though a "power" does not necessarily have personhood, Paul's statements here do seem to personify this power of sin, as Schnabel's statement suggests. Further, Grundmann suggests that Paul in Rom 5-8 has "personified [sin] as a demon," given its "demonic character," which "emerges ... in the fact that it uses the

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[81] Walter Radl, "ποιέω," *EDNT* 3:124 (ποιέω "is used of the creative ... action of God").

[82] Seifrid, *Second Letter to the Corinthians*, 261 n.541.

[83] Thomas R. Schreiner, *Romans* (BECNT; 2nd ed.; Grand Rapids, Mich.: Baker Academic, 2018), 307,323; Fiedler, *EDNT* 1:67 (citing Rom 5-8).

[84] Jewett observes in Rom 7:8 that "[s]in is the active agent..., causing evil behavior that Paul as a paradigmatic human proved unable to resist." Robert Jewett, *Romans: A Commentary* (Hermeneia; Minneapolis, Minn.: Fortress, 2007), 449.

[85] Eckhard J. Schnabel, *Der Brief des Paulus an die Römer: Kapitel 6-16* (Witten, Germany: SCM R.Brockhaus, 2016), 133 (the original reading, "Wir finden in 7,8-25 folgende Aussagen, in denen ἁμαρτία das Subjekt des Verbs ist: [list of examples] Die in diesen Aussagen als personifiziert erscheinende Sünde wird von Paulus als handelnde Macht dargestellt.").

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holy will of God to increase its power" (citing Rom 7:13).[86] Nevertheless, what is important for our purposes is that Paul personifies sin.

In view of this personification of sin in Romans, Paul very well could be personifying sin in 2 Cor 5:21a. That is, though Paul could be viewing Christos as sin in terms of a failure to live according to God's requirements, he could have in mind sin personified.[87] View (2b) calls Christos a sinner, personifying sin. Further, though the personification of sin refers specifically to view (2b), calling Christos sin in view (2a) also seems to personify sin; that is, Christos is the personification of sin. Thus, the personification of sin in Romans arguably connects with either view (sin/sinner).[88]

Sixth, in support of a penal substitution understanding of these views, the near context of 2 Cor 5:21 suggests penal substitution. Minimally, the literature accepts that an exchange takes place between Christos and sinners in 2 Cor 5:21, such exchange suggesting representation, interchange, and/or substitution. If the context of 2 Cor 5:21 suggests wrath for the sins of others in connection with their salvation, then such context arguably suggests penal substitution.[89] The basic issue in 2 Cor 5:18-21 is reconciliation, where God reconciles us by not counting our wrongdoings against us (5:18-19). As Schreiner notes, "[r]econciliation presupposes a previous enmity that has been overcome." This enmity characterizes the relationship of God and mankind – due to man's sin – and expresses itself in part with "God's wrath [that] hovers over" mankind

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[86] Walter Grundmann, "Sin in the NT," in "ἁμαρτάνω," *TDNT* I:309-11; Hooker, "Righteousness of God," 365,369; Fiedler, *EDNT* 1:67 ("Sin as (demonic) power" in Rom 5-8).

[87] Seifrid, *Second Letter to the Corinthians*, 260 (Seifrid sees the second ἁμαρτία in 2 Cor 5:21a as follows: "Paul does not describe 'sin' as a mere act, ... but as the guilt and power of evil that have taken up residence in the human being. He speaks not merely of sin as an act of transgression, but as a reality that has possessed the human being....").

[88] Even so, we are not suggesting that Paul fully employs his conception of sin in Romans 5-8 (possibly as a demon) to Christos in 2 Cor 5:21, which says that Christos never sinned.

[89] This paper endeavors to present only a brief discussion of penal substitution in 2 Cor 5:21.

(Rom 5:6-10; 2 Cor 5:19).[90] Further, 2 Cor 5:19 arguably presents a "judicial"[91] setting

where God decides not to reckon sins to sinners,[92] implicitly raising the issue of what

would happen if God did reckon sins; he would mete out his wrath, from which sinners

need salvation. Further, 2 Cor 5:21 presents God effecting "salvation" for mankind,

which arguably necessarily addresses God's wrath against sin/sinners, resulting in sinners

being righteous (5:21b) and reconciled to God (Rom 5:8-11; 2 Cor 5:18-19).[93] Moreover,

Paul had already attuned the Corinthians to a substitutionary line of thinking in 1 Cor

15:3 (Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν).[94] Consequently, although 2 Cor 5:21

does not "explicitly speak of ... divine punishment ... in the place of the guilty,"[95] penal

substitution is reasonably implicated in 2 Cor 5:18-21.[96]

Further, the similarity between 2 Cor 5:21 and Gal 3:13-14 suggests a focus on

God's displeasure toward Christos (as sin) in 2 Cor 5:21a.[97] They are similar at least in

terms of: (a) Christos being a negative substantive ("curse" (κατάρα) in Gal 3:13; "sin"

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[90] Schreiner, *New Testament Theology*, 363-64.

[91] Harris, *Second Epistle to the Corinthians*, 453; Barrett, *Second Epistle to the Corinthians*, 180 ("court").

[92] Harris, *Second Epistle to the Corinthians*, 455. Martin, *2 Corinthians*, 158, suggests both a forensic and "cultic" context exists for 2 Cor 5:21.

[93] Stephen Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors* (Atlanta: SBL, 2004), 99-101 (Finlan does not speak of God's wrath or penal substitution here)(italics omitted); Seifrid, *Second Letter to the Corinthians*, 260; Barnett, *Second Epistle to the Corinthians*, 302-03.

[94] Gathercole, *Defending Substitution*, 77-79.

[95] David A. Brondos, *Jesus' Death in New Testament Thought: Volume 2: Texts* (Mexico City: Theological Community of Mexico, 2018), 671.

[96] The following is but a sampling of the literature on representation, interchange, and penal substitution. Favoring penal substitution, *e.g.*: Kistemaker, *Second Epistle to the Corinthians*, 201; Harris, *Second Epistle to the Corinthians*, 453; Marshall, "Theology of the Atonement," in *The Atonement Debate*, 60 (interpreting Rom 5 and 2 Cor 5 with each other). Rejecting penal substitution, *e.g.*: Hooker, "Interchange and Atonement," 26-27; Brondos, *Volume 2*, 670-71 (arguing "Rom. 3:25, 8:3-4, 2 Cor. 5:21, and Gal. 3:13 [do not] explicitly speak of Christ bearing God's wrath, divine punishment, or the curse of the law in the place of the guilty"). Finding a kind of middle ground between representation and substitution wherein representation leads to the quelling of God's wrath: J. D. G. Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," in *Sacrifice and Redemption: Durham Essays in Theology* (ed. S. W. Sykes; Cambridge: Cambridge University Press, 1991), 49: "for Paul the way in which Christ's death cancels out man's sin is by destroying it – the death of the representative sacrifice as the destruction of the sin of those represented, because it is the destruction of man's sinful flesh, of man as sinner ... On the other hand, we must go on to recognize that a secondary and consequential result of the destruction of a man's sin in the sin-offering is that he no longer experiences the wrath of God which his sin called forth."

[97] Matera, *II Corinthians*, 142 (using Gal 3:13 to interpret 2 Cor 5:21a).

(ἀμαρτία) in 1 Cor 5:21a); and (b) sharing, minimally, the "pattern of the interchange."[98]

In Gal 3:13, Christos is a "curse", given his "hang[ing] on a tree."[99] This recalls Deut

21:23 (LXX), where "each one who hangs on a tree is accursed by God."[100] Such cursing

by God suggests God is punishing the misconduct of the accursed one (Deut 21:22;

28:15). Thus, Paul is likely suggesting God is punishing Christos by making him a curse,

but for the misconduct of others (ὑπὲρ ἡμῶν).[101] Accordingly, the penal substitution in

Gal 3:13 suggests Paul has penal substitution in mind in 2 Cor 5:21a as well.[102]

Further, Paul probably alludes to the Servant in Isa 53 in 2 Cor 5:21 (argument

below where Isa 53 is addressed in detail[103]). Consequently, Paul seems to see Christos

as the Servant who bears the sins of others in terms of bearing their "punishment" for sins

(Isa 53:4, 5, 11, 12).[104]

Two objections are noted here regarding penal substitution.[105] The first is that

penal substitution involves a "legal fiction." According to this charge, "justice [cannot]

really be said to be done if the guilty person is let off and an innocent bystander [is]

condemned instead" of the guilty person.[106] In response, when Ladd makes his

distinction above between ethical and forensic sinner, he is evidently defending a penal

substitution view of 2 Cor 5:21 against the charge that penal substitution involves a

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[98] Hooker, "Righteousness of God," 359,361-62,364.
[99] Thomas R. Schreiner, *Galatians* (ZECNT; Grand Rapids, Mich.: Zondervan, 2010), 216.
[100] This takes κεκατηραμένος as a predicate adjective. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Mich.: Zondervan, 1996), 617-18.
[101] Schreiner, *Galatians*, 217-18.
[102] Harris, *Second Epistle to the Corinthians*, 453-54; Kruse, *2 Corinthians*, 173 (but viewing Christos as "a sin-offering and as such bore the consequences of our sins").
[103] The argument for 2 Cor 5:21 alluding to Isa 53 is saved for the section on sin offering (next), because that issue delves more deeply into OT matters.
[104] John D. W. Watts, *Isaiah 34-66* (WBC 25; rev. ed.; Nashville, Tenn.: Nelson Reference & Electronic, 2005), 788; John N. Oswalt, *The Book of Isaiah: Chapters 40-66* (Grand Rapids, Mich.: Eerdmans, 1998), 384-87,403-06.
[105] Covering the objections to penal substitution noted herein comprehensively or the various other objections is beyond the scope of this paper.
[106] Gathercole, *Defending Substitution*, 18-19.

"fiction" or "judicial fabrication" and thus something that is unreal and meaningless or, worse, lacking integrity.[107] With his distinction, he seems to be suggesting that the quality of one's relationship (friend, enemy) with God is defined by God's perspective. Because God is the ground of ultimate reality, then his perspective is genuine, not fictive. Moreover, because he is love (1 John 4:8), he is not deceptive or unjust (Num 23:19). But, God's love is not limited to individual concerns; it extends to the collective as well. In other words, love for humanity may require treating one member of humanity as an enemy (Christos), even though he was ethically righteous.[108]

The second objection is that penal substitution is contrary to the OT. Indeed, the OT proscribes what Gathercole calls "vicarious death." For instance, Ezek 18:20 and Deut 24:16 disallow killing someone for the wrongdoing of another; instead, one perishes for his own sin. On the other hand, Achan's sin brought death by God's order to others (Josh 7:1-26). Moreover, as Gathercole argues, Isa 53 conveys penal substitution: "the servant['s]" "death ... is not merely *caused* by the sinful behavior of his persecutors but also regarded as a punishment *in place of* the people for their benefit" (Isa 53:4-5). The analysis of Isa 53 below (addressing sin offering) supports this understanding, but with the emphasis here being that the Lord's Servant (52:3, 13; 53:11) – "an innocent individual" – took "the consequences of the sins of others"[109] when he suffered and died, by God's will (53:10).[110] Indeed, commenting on Isa 53:6 ("YHWH laid on him the iniquity of us all"), Watts states, "[t]he language has changed from political rebellion to

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[107] Ladd, *Theology of the New Testament*, 487-88; Gloer, *2 Cor 5:14-21*, 149.
[108] Ladd justifies his position based on "the doctrine of God." Ladd, *Theology of the New Testament*, 486. Gathercole, *Defending Substitution*, 24, states: "Some have responded at this point that the 'legal fiction' objection [to substitution] presupposes a highly individualistic and atomistic understanding of human identity...."
[109] Gathercole, *Defending Substitution*, 68-71,79.
[110] Gathercole, *Defending Substitution*, 69-70,79; Oswalt, *Isaiah: Chapters 40-66*, 400-01.

the religious and moral sense of iniquity, and an understanding of substitutionary atonement is born. It had long existed in the sacrificial cult (Lev 16), but in this verse it finds classical expression in a new sense."[111]

c. Objections and conclusion

In objection to view (2b), Paul could have conveyed he meant sinner by using ἁμαρτωλός (as in Rom 3:7 and Gal 2:17), instead of ἁμαρτία. However, calling him a sinner probably would have introduced confusion with Christos not knowing sin.

In objection to both views (2a/2b), our research has not disclosed another instance where ποιέω plus ἁμαρτίαν signifies making someone to be, or treating someone as, sin or sinner. Even so, we do see the personification of sin in Romans, which may have helped Paul make this connection to Christos, as argued above.

In objection to Christos being treated as sin/sinner, Paul does not explicitly state that God treats Christos ὡς (as), ὡσεί (as if), or ὅμοιος (like) a sinner. Even so, Wallace notes that ποιέω is "[a]mong the verbs in the NT that can take object-complements," and "to be" or "as" can be appropriate in translation between the direct object and its object complement.[112] Thus, God making Christos "to be" sin/sinner is possible.

In further objection, translating ἁμαρτίαν ἐποίησεν directly as God "treated" Christos as sin/sinner is probably inaccurate. Yet, "to treat" evokes the following sense of ποιέω in the LXX: "to treat [somebody] in a certain way."[113] In his study of ποιέω,

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[111] Watts, *Isaiah 34-66*, 788. Brondos, on the other hand, is one who rejects penal substitution in Isa 53 or otherwise finds it "problematic." David A. Brondos, *Jesus' Death in New Testament Thought: Volume 1: Background* (Mexico City: Theological Community of Mexico, 2018), 214-15.
[112] Wallace, *Greek Grammar*, 184-85.
[113] T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Louvain: Peters, 2009), 569 (citing Gen 32:9 as one example)(italics omitted).

Braun lists Josh 24:20 (LXX) as evidence that "Yahweh's dealings ... bring help and salvation to His people." This help comes by God treating the Israelites in a certain way. In this verse, Joshua warns the Israelites and mentions how God had done well to them previously (εὖ ἐποίησεν ὑμᾶς); that is, God treated them well.[114] This at first seems similar to views (2a) and (2b), wherein God treated Christos as sin/sinner. But, a key distinction exists. That is, whereas Josh 24:20 (LXX) employs an adverb (εὖ), Paul does not use an adverb in 2 Cor 5:21a; he uses an object complement (ἁμαρτίαν). So, directly translating ἁμαρτίαν ἐποίησεν as "treated Christos as sin/sinner" is probably inaccurate. Rather, "God made Christos to be sin/sinner" (forensically) is better, with the implication that God then treated Christos as sin/sinner, consistent with his identity as sin/sinner.

In conclusion, Christos being made sin/sinner such that God treated him as sin/sinner seems fairly strong. Of these two, the first view (sin) seems to be more likely, given Paul's chosen terminology. However, a concern remains, the apparent absence of this formulation in the ancient literature elsewhere.

3. Christos is sin offering

According to this view of ἁμαρτίαν ἐποίησεν, God made Christos to be a sin offering. The following discusses the nature of a sin offering, provides evidence for this view, and notes objections.[115]

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[114] Herbert Braun, "ποιέω κτλ.," *TDNT* VI:460.
[115] Though not discussed herein, interpreters holding to this view include "Augustine, Ambrose, Cyril of Alexandria, Thomas Aquinas, and Calvin." Matera, *II Corinthians*, 143.

a. Nature of sin offering

Generally stated, a sin offering[116] is an offering that God commanded the
Israelites to offer for sin, typically by killing an animal "free of blemish"[117] in a cultic
setting, which results in atonement, forgiveness, and/or purification (*e.g.*, Lev 4; 16[118]).
Such sin offerings stem from "sacrific[ial]" usages of חטאת in the MT.[119] Though
HALOT provides that חטאת is sin, sin offering, or "expiation,"[120] the literature suggests
that sin offering (as an "offering for sin") is only a subset of the sacrificial חטאת (which is
referred to herein simply as חטאת, unless otherwise noted). The חטאת has "scope" and
effect.[121] To address this, we consider findings by certain individuals.

Milgrom has shown that calling חטאת a "sin offering" is not quite accurate. He is
more forceful, stating that "sin offering" is not accurate at all, preferring "purification
offering;" and, others have followed.[122] The חטאת, for example, addresses "physical
impurities," where sin is not at issue. Listing some such physical impurities in describing
the scope of the חטאת, he states: "this offering is enjoined upon recovery from childbirth
(Lev. xii), the safe completion of the nazirite vow (Num. vi) and the dedication of the
newly constructed altar (Lev. viii 15; see Exod. xxix 36 f.)." Though he does not ignore

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[116] The literature variously writes "sin offering" or "sin-offering." This paper adopts the former.
[117] Leviticus 4:3 (MT)(תָּמִים , "free of blemish") and (LXX)(ἄμωμον, "unblemished"). *HALOT* IV:1749;
Muraoka, *Lexicon of the Septuagint*, 34.
[118] Harris, *Second Epistle to the Corinthians*, 452. How Isa 53:10 factors into sin offering is addressed
below.
[119] John Nolland, "Sin, Purity and the חטאת Offering," *VT* 65 (2015): 606.
[120] *HALOT* I:306; Gloer, *2 Cor. 5:14-21*, 154; Sabourin, "Christ Made 'Sin,'" 253 ("'sin' and 'sacrifice for
sin'").
[121] Martin, *2 Corinthians*, 157; Nolland, "Sin, Purity and the חטאת Offering," 609. Nolland refers to this
offering as חטאת, with the *Dagesh Forte*, which is omitted herein. The biblical texts in the following
discussion with respect to Hebrew is from the MT.
[122] D. G. Reid, "Sacrifice and Temple Service," in *Dictionary of New Testament Background* (eds. Craig A.
Evans and Stanley E. Porter; Downers Grove, Ill.: InterVarsity, 2000), 1038-39; Gary A. Anderson,
"Sacrifice and Sacrificial Offerings: Old Testament," in *The Anchor Bible Dictionary* (ed. David Noel
Freedman; Vol. 5; New York: Doubleday, 1992), 879-80.

the sins addressed in Lev 4, he believes the חטאת serves to address "ritual purification."[123]

He goes further, holding that, in cases of physical impurity or "an unintended breach of

prohibitions" as in Lev 4:2 (what he calls "moral impurity"), the חטאת does not "purify

the person bringing the offering," but rather the cultic item to which sacrificial blood is

administered, "the sanctuary and its sancta."[124] For example, the חטאת of the Day of

Atonement in Lev 16:11-19 cleanses "the inner and holiest area containing the ark," even

of a "brazen and unrepented violation," as he seems to interpret פשע in v. 16.[125]

Gane makes some helpful clarifications regarding the חטאת. With a detailed

analysis of כפר and their direct objects and associated prepositions and their objects ("the

כפר formulas"), he demonstrates that with the חטאת "[p]hysical ritual impurities are

purified from offerers" occasionally, not only cultic items (e.g., Num 8:12, 21). The

"result" or effect is "purity" (טהר). Further, with the חטאת, "[m]oral faults" (i.e., Lev

4:13-21, 26, referencing "sinning unintentionally"[126]) can result in being "forgive[n]" by

God (סלח), not "purity (טהר);" indeed, "whereas a physically impure person needs

purification, a sinner needs forgiveness." However, "the Israelites receive purification

from their sins," their moral faults, on the Day of Atonement (Lev 16:30). With respect

to moral faults, then, the person is forgiven or purified at least as part of the overall כפר

formulas.[127] More specifically, Sklar suggests that כפר ("to atone (כִּפֶּר)") in the context of

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[123] Jacob Milgrom, "Sin-Offering or Purification-Offering?," *VT* 21 (1971): 237-39.

[124] Jacob Milgrom, *Leviticus: A Book of Ritual and Ethics* (CC; Minneapolis, Minn.: Fortress, 2004), 30-32; Roy E. Gane, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* (Winona Lake, Ind.: Eisenbrauns, 2005), 108.

[125] Milgrom, *Leviticus*, 31 (omitting capital letters).

[126] Nolland, "Sin, Purity and the חטאת Offering," 609.

[127] Gane, *Cult and Character*, 112-25,142 (omitting bold and italics); Nolland, "Sin, Purity and the חטאת Offering," 607 n.2-3,620. Nolland would like to call the חטאת a "defect-addressing-offering," which addresses "impurity" and other "deficience[ies]" (such as, possibly, the "general sense of human or creational inadequacy in approaching the divine," as in Num 6:14). Nolland, "Sin, Purity and the חטאת Offering," 614-17,620.

unintentional sins as in Lev 4:1-5:13 (which involves the חטאת) "refers both

[simultaneously] to rescuing from punishment and to cleansing impurity."[128] Based upon

the foregoing, the result of the sin offering seems to be right relations with God,

considering that God commanded the sin offering. Further, with respect to the subset of

חטאת concerning moral faults, we submit that "sin offering" is adequate terminology.

The LXX translates חטאת as "ἁμαρτία or περὶ ἁμαρτίας" (to name just two

possibilities). Using ἁμαρτία can thus suggest a "*sin*-offering" is in view in the LXX

(emphasis added).[129] Anticipating what lies ahead, Isa 53:10 (LXX) also references a sin

offering (περὶ ἁμαρτίας). Furthermore, according to the sin offering view (3), Paul calls

Christos a sin offering using ἁμαρτία in 2 Cor 5:21a. Indeed, a combination of the

"theology" of Isa 52:13-53:12 (MT) and the language of Isa 53:10 (LXX) referencing a

sin offering (περὶ ἁμαρτίας) arguably suggested to Paul that the Servant – as fulfilled by

Christos – would serve as a sin offering and thereby address sins comprehensively.[130]

The following, then, addresses how it can be the case that ἁμαρτίαν ἐποίησεν could mean

sin offering, first by looking more closely at how the LXX refers to sin offering.

b. Evidence in support

In view of the LXX, the second ἁμαρτία in 2 Cor 5:21a can refer to a sin offering.

The following considers examples where ἁμαρτία (translating חטאת in the MT) refers to a

sin offering and (1) is not the object of a preposition, (2) is the object of a preposition, or

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[128] Jay Sklar, *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions* (Sheffield, England: Sheffield Phoenix Press, 2005), 100,139.

[129] John Nolland, "Sin, Purity and the חטאת Offering," 606.

[130] David A. Sapp, "The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (eds. William H. Bellinger, Jr. and William R. Farmer; Harrisburg, Penn.: Trinity Press, 1998), 182,184-89.

(3) appears with ποιέω as the verb. Regarding (1)(ἁμαρτία not object of preposition),

Lev 4:24 provides ἁμαρτία ἐστίν ("it is a sin offering"), with ἁμαρτία in the nominative

being a sin offering, given that the immediately preceding context describes the sacrifice

of a goat.[131] Further, Lev 4:25 says that "the priest shall put, from the blood of the sin

offering" (ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας), with ἁμαρτία in the genitive being a sin

offering, given that this verse describes applying blood of the sin offering described in v.

24.[132] Regarding (2)(ἁμαρτία as object of preposition), Lev 4:3 says that the high priest

προσάξει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, μόσχον ἐκ βοῶν ἄμωμον τῷ κυρίῳ περὶ

τῆς ἁμαρτίας αὐτοῦ (he "shall present for his sin which he sinned a calf from the cattle

unblemished to the Lord with respect to[133] his sin offering"), with the second ἁμαρτία as

the object of περὶ being sin offering, given that the first reference to περὶ τῆς ἁμαρτίας

αὐτοῦ already refers to sin. Indeed, περὶ ἁμαρτίας as a whole can signify "sin offering;"

in Num 6:16, for instance, τὸ περὶ ἁμαρτίας αὐτοῦ renders חַטָּאתוֹ (without a preposition),

not לְחַטָּאת (with the preposition) as in the second reference to חַטָּאת /ἁμαρτίας in Lev 4:3.

Further, in Heb 10:6, 8 περὶ ἁμαρτίας also means "sin offering."[134]

Regarding (3)(ἁμαρτία and ποιέω together), our research indicates three patterns.

First, similar to an example in (1) above, ἁμαρτία is in the genitive with the item of

sacrifice as the head noun. Exodus 29:36 reads τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις (one

"shall make[135] the calf of the sin offering"), with ἁμαρτία in the genitive being sin

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[131] Sabourin, "Christ Made 'Sin,'" 252; Gloer, *2 Cor. 5:14-21*, 154.

[132] Gloer, *2 Cor. 5:14-21*, 154.

[133] BDAG 797. The LXX translates לְחַטָּאת. Following Schreiner, *Romans*, 394 and Schnabel, *Der Brief des Paulus an die Römer: Kapitel 6-16*, 199 (both interpreting περὶ ἁμαρτίας in Rom 8:3), this could conceivably be rendered "as his sin offering." Mark F. Rooker, *Leviticus* (NAC 3A; Nashville, Tenn.: Broadman & Holman, 2000), 109 (with respect to Lev 4:3 (MT), "as a sin offering for the sin").

[134] Schnabel, *Der Brief des Paulus an die Römer: Kapitel 6-16*, 199, also interprets περὶ ἁμαρτίας in Rom 8:3 as a sin offering, Sündopfer).

[135] Alternatively, ποιέω can be rendered to "sacrifice." LSJ 1428.

offering, given that the head noun – calf – appears in the context of cultic provisions. Second, similar to (2) above, ἁμαρτία is the object of the preposition περί. Leviticus 14:19 has ποιήσει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας ("the priest shall make the thing with respect to the sin offering"), with ἁμαρτία as the object of περὶ being sin offering, given the cultic provisions.[136] Third, similar to (2) above, ἁμαρτία is the object of the preposition ὑπέρ. Ezekiel 45:17 has αὐτὸς ποιήσει τὰ ὑπὲρ ἁμαρτίας ("he shall make the things for a sin offering"), with ἁμαρτία as the object of ὑπὲρ being sin offering, given that ἁμαρτίας is first in a list of four different "offering[s]."[137]

This background in the LXX suggests that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a can mean God made Christos to be a sin offering. Granted, none of the preceding examples of sin offering uses ποιέω with ἁμαρτία as the direct object or object complement. Indeed, the examples of ποιέω with ἁμαρτία as sin offering suggest that ἁμαρτία should be (1) in the genitive modifying the item of sacrifice, or (2) the object of a preposition, such as περί.[138] Further, regarding (2), Schnabel and Wright have argued forcefully that Paul himself used περὶ ἁμαρτίας (albeit with a different verb) "to mean 'as a sin-offering'" in Rom 8:3.[139] Even so, as above, the LXX shows that ἁμαρτία can mean sin offering when it is a predicate nominative and thus not in the genitive modifying a head noun or the object of a preposition.[140] Further, referencing a sacrifice in the accusative as the direct object of ποιέω is arguably possible, which suggests an object complement in

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[136] Gloer, *2 Cor. 5:14-21*, 157.
[137] In each of these three examples, ποιέω translates עשׂה.
[138] Sabourin, "Christ Made 'Sin,'" 252-53, and Gloer, *2 Cor. 5:14-21*, 154, both reference ἁμαρτία employed "absolutely."
[139] Schnabel, *Der Brief des Paulus an die Römer: Kapitel 6-16*, 199-200 ("als Sündopfer"); N. T. Wright, "The Meaning of περὶ ἁμαρτίας in Romans 8.3," in *Studia Biblica 1978: III. Papers on Paul and Other New Testament Authors: Sixth International Congress on Biblical Studies* (Sheffield: JSOT Press, 1980), 453-57.
[140] Gloer, *2 Cor. 5:14-21*, 154.

the accusative is possible; in support, Lev 16:24 has ποιήσει τὸ ὁλοκάρπωμα αὐτοῦ

(Aaron "shall make the whole burnt offering"), with ὁλοκάρπωμα being the direct object

of ποιήσει. So, Paul very well could have meant "sin offering" in 2 Cor 5:21a.

Advantages in not using a preposition for sin offering include the following three.

First, using ἁμαρτία without a preposition makes the parallelism with δικαιοσύνη without

a preposition readily discernible.[141] Second, referring to Christos as ἁμαρτία introduces a

generality that enables one to consider multiple senses of ἁμαρτία, suggesting Paul may

have more than one sense of ἁμαρτία in mind in 2 Cor 5:21a. For instance, ἁμαρτία more

directly identifies Christos with sin, over against the prepositional phraseology of sin

offering. In this way, the death of Christos suggests the death ("destruction") of sin.[142]

Third, by making ἁμαρτία (sin offering) an object complement relative to ποιέω,

Paul may be suggesting that, while he is writing in Greek and cognizant of LXX ways of

referencing the sin offering (as the use of ποιέω and ἁμαρτία suggests), he is also

cognizant of the Hebrew grammar lying behind at least some of these verses. That is,

while Lev 14:19 (LXX) and Ezek 45:17 (LXX) employ forms of ποιέω and prepositions

to reference making a sin offering, the MT of these verses does not use a preposition but

references the sin offering (החטאת) using "[t]he [a]ccusative [p]article" אֵת, signifying that

החטאת is in the accusative case as a direct object of עשׂה.[143] By arguably following this

variant of the Hebrew grammatical structure in connection with making a sin offering in

2 Cor 5:21a (though τὸν μὴ γνόντα ἁμαρτίαν is the direct object and ἁμαρτίαν is the

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[141] Harris, *Second Epistle to the Corinthians*, 452-53; Sabourin, "Christ Made 'Sin,'" 251-52.
[142] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 46,48-50. Such generality suggests Paul may have used terminology to convey a "rich ambiguity" intentionally, a phrase we have heard Dr. Douglas Stuart use at Gordon-Conwell Theological Seminary.
[143] Ronald J. Williams, *Williams' Hebrew Syntax* (3rd ed.; rev. and exp. by John C. Beckham; 3rd ed.; Toronto: University of Toronto Press, 2007), §§ 50, 475b.

object complement), Paul may be evidencing that he is aware of both the Hebrew and LXX texts. Thus, when he alludes to Isa 53 in 2 Cor 5:21 and its context (below), Paul is arguably aware of the Hebrew and LXX texts of Isa 53 and their differing theologies, the MT of Isa 53 more closely following Christ's life, death, and resurrection.[144] This suggests that Paul consciously chose to follow the MT's overall theology in Isa 53. But, when Isa 53:10 refers to a sacrifice (in MT and LXX), he seems to follow more explicitly the LXX, which more clearly refers to a sin offering (περὶ ἁμαρτίας)(more below).

Additional evidence suggesting that Christos is a sin offering in 2 Cor 5:21a includes Christos' condition, the effect, the larger context of sacrifice in the Pauline corpus, and Isa 53. Regarding Christos' condition, as indicated above, the sin offering was "free of blemish" and died. Similarly, Christos did not commit sin (τὸν μὴ γνόντα ἁμαρτίαν) but died.[145] Regarding the effect, as indicated above, the sin offering enables atonement, forgiveness, and purification (though atonement, as noted above, tends to be cast in terms of forgiveness and purification in our relevant texts). These foster a right relationship with God. Christos as sin offering enables sinners to have the "righteousness of God" (2 Cor 5:21b), which accords with God not reckoning sin and reconciling sinners to him (2 Cor 5:18-19).

Regarding the larger Pauline context, Paul viewed "Jesus' death in terms of cultic sacrifice." Dunn lists various Pauline texts to support this. For instance, ἱλαστήριον – which references Jesus – in Rom 3:25 "cannot have any other than a sacrificial reference," according to Dunn; it most likely "means of expiation/propitiation." Further,

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[144] Sapp, "Isaiah 53," 182,184-89.

[145] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 42; Craig S. Keener, *1-2 Corinthians* (Cambridge: Cambridge University Press, 2005), 187 (suggesting "Paul may combine the notion of unblemished sacrifices with the scapegoat that came to represent or embody Israel's sin (Lev 1:3; 16:21-22)."). Paul includes a cultic reference also in 2 Cor 6:16 (ναὸς θεοῦ).

περὶ ἁμαρτίας – in reference to Jesus – in Rom 8:3, in Dunn's view (as Schnabel and Wright held, above), means sin offering, reasoning in part that "the sin-offering was just what the law provided to cover the unwilling sins which Paul has been lamenting in" Rom 7.[146] Even if περὶ ἁμαρτίας in Rom 8:3 does not mean sin offering (but, rather, "to deal with sin," or "concerning sin"[147]), περὶ ἁμαρτίας at least has overtones of sin offering, as above. Further, in 1 Cor 5:7, Paul provides "our Passover lamb, Christ, was sacrificed." Dunn, moreover, notes that "the Passover is already associated with atonement in Ezek. 45:18-22," as also in the Last Supper (citing Mark 14:24).[148] Ephesians 1:7, "redemption through his blood," also suggests Paul's sacrificial understanding of Christos' death.[149]

Regarding Isa 53, Paul probably alludes to Isa 53:4-12 (MT/LXX) in 2 Cor 5:14-21, with περὶ ἁμαρτίας in Isa 53:10 (LXX) supporting view (3) of ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a.[150] Evidence supporting the allusion includes word connections, thematic correspondence, uniqueness, and recurrence. Regarding word connections, the following shows some key words that Isa 53:4-12 (LXX) shares with 2 Cor 5:14-21:

Lexical Form	Isa 53 verse (LXX)	2 Cor 5 verse
ἁμαρτία	4,5,6,10,11,12(2)[151]	21(2)
ἡμεῖς	4(2),5(4),6(2)	11(2),12,13(2),14,16(3),18(2),19,20(3),21(2)
λογίζομαι	4,12	19
ποιέω	9	21

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[146] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 40-43 (Christos is likely scapegoat in 2 Cor 5:21).

[147] Respectively, Wright, "The Meaning of περὶ ἁμαρτίας in Romans 8.3," Jewett, Romans, 453; 474; ESV's "for sin" accords with these commentaries.

[148] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 42; Matera, II Corinthians, 143.

[149] Jack P. Lewis, "Exegesis of 2 Corinthians 5:14-21," in Interpreting 2 Corinthians 5:14-21: An Exercise in Hermeneutics (ed. Jack P. Lewis; Lewiston, N.Y.: Mellen, 1989), 140.

[150] Sabourin, "Christ Made 'Sin,'" 248-56; Barnett, Second Epistle to the Corinthians, 314 n.65 (citing Isa 53:10 but rejecting Christos as sin offering in 2 Cor 5:21); Harris, Second Epistle to the Corinthians, 452-53 citing Isa 53:10 but rejecting Christos as sin offering in 2 Cor 5:21).

[151] Parentheses show the number of occurrences in the verse if greater than one.

In further regard to word connections, the following table shows words that are synonyms

or of the same root in Isa 53:4-12 (LXX) and 2 Cor 5:14-21:

Isa 53	Verse	2 Cor 5	Verse
ἁμαρτία, ἀνομία, ἄνομος	4,5(2),6,8-11,12(3)	ἁμαρτία, παράπτωμα	19,21(2)
ζωή	8	ζάω	15(2)
θάνατος	8,9,12	ἀποθνῄσκω	14(2),15
δίκαιος, δικαιόω	12	δικαιοσύνη	21
ὑπέρ, ἀντί[152]	9(2),12	ὑπέρ	12,14,15(2),20(2),21

Thematic correspondence between the texts is strong evidence for the allusion, the

theme at issue being that one dies for sins of others, who thereby benefit.[153] The texts

share this theme, as evidenced by: (1) righteousness of Servant/Christos: Isa 53:9

(MT/LXX); 2 Cor 5:21a (τὸν μὴ γνόντα ἁμαρτίαν);[154] (2) others are sinners: Isa 53:6, 8

(MT/LXX); 2 Cor 5:15,21 (implicit); (3) suffering of Servant/Christos: Isa 53:4-5, 7-8,

10-11 (MT)[155] and 4, 5, 7, 11 (LXX); 2 Cor 5:14-15, 21 (implicit in underlying narrative

of the crucifixion); (4) death of Servant/Christos: Isa 53:8-9, 12 (MT) and 8(LXX);[156] 2

Cor 5:14-15, 21; (5) resurrection of Servant/Christos: Isa 53:10, 12 (MT)(implicit);[157] 2

Cor 5:15 (τῷ ... ἐγερθέντι); (6) Servant/Christos' suffering/death was for sins of others:

Isa 53:4-6, 8, 11-12 (MT/LXX) and 4 (LXX);[158] 2 Cor 5:14-15, 19, 21; (7) Servant/

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[152] Wallace, *Greek Grammar*, 364-68,383-89 (ὑπέρ, ἀντί in New Testament); BDAG 87-88.

[153] T. Ryan Jackson, *New Creation in Paul's Letters: A Study of the Historical and Social Setting of a Pauline Concept* (Tübingen, Germany: Mohr Siebeck, 2010), 123-26 (holding Paul may use "Isaiah" in 2 Cor 5:18-21 and does use Isa 49:8 (LXX) in 2 Cor 6:2, suggesting "the likelihood that Paul had an Isaianic background in mind in the course of his argument"). We recognize that much debate exists concerning the interpretation of Isa 53. Oswalt, *Isaiah*, 377. Our effort is to show that an interpretation of Isa 53 is consistent with an interpretation of 2 Cor 5:14-21.

[154] Oswalt, *Isaiah*, 396-97; Barnett, *Second Epistle to the Corinthians*, 314 n.65; Guthrie, *2 Corinthians*, 314.

[155] Oswalt, *Isaiah*, 391,400.

[156] Sue Groom, "Why Did Christ Die? An Exegesis of Isa 52:13 - 53:12," in *The Atonement Debate*, 109-13; Gathercole, *Defending Substitution*, 67; Oswalt, *Isaiah*, 393-94,397,406; Sapp, "Isaiah 53," 183,186-87 (though Sapp suggests in the LXX the servant's "sufferings stopped just short of death").

[157] Sapp, "Isaiah 53," 184-86.

[158] Sapp, "Isaiah 53," 184-89; Oswalt, *Isaiah*, 384-89,392-96,403-06; Gary V. Smith, *Isaiah 40-66*, (NAC 15B; Nashville, Tenn.: Broadman & Holman, 2009), 449-55,463; Guthrie, *2 Corinthians*, 314; Brondos, *Volume 1*, 604.

Christos was sin offering: Isa 53:10 (MT/LXX);[159] 2 Cor 5:21a; (8) resulting

righteousness for sinners: Isa 53:11 (MT);[160] 2 Cor 5:21b; and (9) reconciliation, peace

"with God:" Isa 53:5 (MT/LXX);[161] 2 Cor 5:18-19. In sum, "in Isaiah the crucial aspect

of the Servant's work was not in his bringing Israel back from exile per se but in his

atoning work on behalf of a people steeped in sin and rebellion (Isa 42:18-25; 43:24;

53:5-6, 10, 12)."[162]

Following up on (7), that Isa 53:10 (LXX) references a sin offering suggests Paul

meant sin offering in 2 Cor 5:21a.[163] As indicated above, περὶ ἁμαρτίας in the LXX often

references a sin offering. Isaiah 53:10 (LXX) states, ἐὰν δῶτε περὶ ἁμαρτίας ("if you(p)

should give the sin offering"), with περὶ ἁμαρτίας following this LXX pattern and thus

likely referencing a sin offering; the direct object of δῶτε is likely the prepositional

phrase itself, though possibly based upon an implied article τό that functions "to

nominalize [the] prepositional phrase" (as in τὸ περὶ τῆς ἁμαρτίας of Lev 14:19).

Hebrews 10:6, 8 and Ps 39:7 (LXX) exemplify omission of the article for sin offering

(περὶ ἁμαρτίας).[164] Indeed, an offering is in view in the presumed base text (MT), Isa

53:10 (MT) reading נַפְשׁוֹ אָשָׁם תָּשִׂים אִם־ ("if you(s) should establish his soul [Servant] as a

guilt offering"), with the LORD as the referent of the subject.[165] The offering in the MT,

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[159] As indicated below, reading these texts together supports this understanding.

[160] Oswalt, *Isaiah*, 404-05; Smith, *Isaiah 40-66*, 461-62; Guthrie, *2 Corinthians*, 314; Otfried Hofius, "The Fourth Servant Song in the New Testament Letters," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources* (eds. Bernd Janowski and Peter Stuhlmacher; trans. Daniel P. Bailey; Grand Rapids, Mich.: Eerdmans, 2004), 183 (but possibly seeing ἁμαρτίαν ἐποίησεν as view (2a) of 2 Cor 5:21a).

[161] Oswalt, *Isaiah*, 387-88; Smith, *Isaiah 40-66*, 451; Hofius, "Fourth Servant Song," 168; Brondos, *Volume 1*, 604.

[162] Gignilliat, "A Servant Follower," 119.

[163] Martin, *2 Corinthians*, 157 (specifically, an "offering for sin," based on Hebrew); Sabourin, "Christ Made 'Sin,'" 253-56.

[164] Wright, "The Meaning of περὶ ἁμαρτίας in Romans 8.3," 454; Wallace, *Greek Grammar*, 236; Groom, "Why Did Christ Die?," 111; Sabourin, "Christ Made 'Sin,'" 254 n.36.

[165] Sabourin, "Christ Made 'Sin,'" 254 n.36; Hofius, "Fourth Servant Song," 167. Though Hofius, "Fourth Servant Song," 167n.17, emends the MT to יָשִׂים (suggesting the Servant made himself אָשָׁם), we submit the

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however, is אָשָׁם, which is typically understood to be a "guilt offering," though Watts suggests it can also mean "sin offering."[166] Nevertheless, Paul does not follow the LXX in regards to you-plural (δῶτε, you-plural) giving the sin offering but follows the subject you-singular (masculine) of the MT; however, Paul follows the clarity of the LXX in the offering being a sin offering. Using sin offering more directly contrasts with δικαιοσύνη in 2 Cor 5:21b but still maintains the thrust of Isa 53 (MT) with the servant serving as an offering that addresses a fundamental concern in Isa 53, sin.[167]

Regarding uniqueness and recurrence, both are present. Regarding uniqueness, Isa 53 (MT) is arguably unique in the OT, providing a human being that suffers and dies as an offering and taking on the sins of others, but then seems to live again. Regarding recurrence, other NT texts employ Isa 53 as well, including Rom 4:25, 1 Cor 15:3-5, Heb 9:28, and1 Pet 2:22-25.[168]

c. Objections and conclusion

According to an objection to view (3), Paul would not change meanings of

MT is more likely the original, with the MT being "the more difficult text" because of the "changing speakers" (LORD to you(s)). Watts, *Isaiah 34-66*, 782.

[166] Groom, "Why Did Christ Die?," 111; Smith, *Isaiah 40-66*, 458 ("guilt offering"); Sabourin, "Christ Made 'Sin,'" 255 (suggesting the offering is "an expiatory sin-offering of the '*asham* type" and that "[f]rom our biblical texts it is hardly possible to know exactly what specifies the two sin-offerings, [חטאת] and [אָשָׁם]"); Watts, *Isaiah 34-66*, 789 (holding that "sin offering" "is not used in the priestly sense here but means responsibility for the debt of many"); Hofius, "Fourth Servant Song," 167-68 (not "guilt offering," but "the Servant made his life the means of 'discharging' or 'wiping out guilt'"); Bernd Janowski, "He Bore Our Sins: Isaiah 53 and the Drama of Taking Another's Place," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, 67-68, interprets אָשָׁם as "a means of 'wiping out guilt,'" suggesting the lack of "sacrificial" language in Isa 52:13-53:12. But, the lamb led to the slaughtering in Isa 53:7 might suggest sacrifice. Oswalt, *Isaiah*, 391-92 ("sheep [being] the primary animals of sacrifice").

[167] Sabourin, "Christ Made 'Sin,'" 253.

[168] Hofius, "Fourth Servant Song," 175-82,184-86; Paul Han, *Swimming in the Sea of Scripture: Paul's Use of the Old Testament in 2 Corinthians 4.7-13.13* (London: Bloomsbury T&T Clark, 2014), 28-30 (seeing Isa 53:12 (LXX) in 2 Cor 4:1).

ἁμαρτία in 2 Cor 5:21a, from sin (first ἁμαρτία) to sin offering (second ἁμαρτία).[169] But, as Gloer observes, Lev 4:3 (LXX) exemplifies varying ἁμαρτία between sin and sin offering.[170]

According to another objection, ἁμαρτία as sin offering in 2 Cor 5:21a is not antithetically parallel with δικαιοσύνη in 2 Cor 5:21b. But, as Gloer argues, the argument from v. 21a to v. 21b is not necessarily strictly highlighting the contrast between sin and righteousness but that because Christos "sinned not" he was "a well-pleasing sacrifice," resulting in the δικαιοσύνη θεοῦ of sinners.[171]

According to yet another objection, if Paul had meant sin offering then he would have used a verb other than ποιέω. Such verbs could include, for example, προτίθημι (to "display publicly"), τίθημι (to put, place), δίδωμι (to give), προσάγω (to "bring"), θύω (to "sacrifice"), προσφέρω (to "bring, offer, present").[172] But, as demonstrated above, ποιέω can be used in reference to making a sin offering.

According to yet another objection, a sin offering "laden with the offerer's sin would be counted as unclean."[173] Indeed, citing 2 Cor 5:21a, Dunn argues that "presumably Paul saw the sin offering as somehow embodying the sin of the one who offered it."[174] But, as Dunn helpfully argues, "[t]he animal must be holy, wholly clean, precisely so that priest and sinner may be certain that its death is *not its own*, that it does not die for any uncleanness of its own. Only a perfect beast can represent sinful man." But, Dunn goes on to hint that the blood becomes unclean, while Finlan counters that the

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[169] Hooker, "Righteousness of God," 369.

[170] Gloer, *2 Cor. 5:14-21*, 158-59.

[171] Gloer, *2 Cor. 5:14-21*, 157-58.

[172] BDAG 463,875,886,889 (italics and bold omitted). Martin, *2 Corinthians*, 157 (using English only); Garland, *2 Corinthians*, 300 (using English only); Harris, *Second Epistle to the Corinthians*, 453.

[173] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 45.

[174] James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, Mich.: Eerdmans, 1998), 219.

blood must remain clean so as "to cleanse the Temple." But, both may apply depending

upon function; that is, God may see the sin offering (*i.e.*, its blood) as unclean

("embodying" sins) for purposes of "destroying" or punishing sin but clean for purposes

of cleansing ("cleansing sin's stain").[175] Indeed, the killing of the sin offering suggests

something is wrong, *i.e.*, that sin is with the animal.

In conclusion, view (3) of 2 Cor 5:21a is fairly strong. Though we do not see

ποιέω and ἁμαρτία combining in the LXX as in 2 Cor 5:21a, we do see similarities.

4. Christos is sin bearer

According to this view of ἁμαρτίαν ἐποίησεν, God caused Christos to be the one

who bears sin, the "[s]in bearer."[176] Interpreting ἁμαρτία as sin bearer uses *abstractum*

pro concreto, with ἁμαρτία being the abstract, and Christos-as-sin-bearer being the

concrete referent of ἁμαρτία.[177] Though sin bearer suggests the scapegoat of Lev 16:20-

22, the scapegoat view is discussed below, with its own idiosyncrasies.[178]

As sin bearer, Christos died a "sin-laden death," as Barnett states.[179] Christos

seems to bear sin by taking the consequences of sin at his crucifixion, as in Num 14:33-

34 (discussed below in connection with 1 Pet 2:24).[180] This view is typically tied to

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[175] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 45-46; Stephen Finlan, *Problems with Atonement: The Origins of, and Controversy about, the Atonement Doctrine* (Collegeville, Minn.: Liturgical Press, 2005), 34-37 (associating "pure" sin offering "animal" with cleansing and "impure" scapegoat with "transport" of sins).

[176] Harris, *Second Epistle to the Corinthians*, 453 (italics omitted); Guthrie, *2 Corinthians*, 314.

[177] Harris, *Second Epistle to the Corinthians*, 453; Harald Riesenfeld, "ὑπέρ," *TDNT* VIII:509-10.

[178] With its emphasis on Christ taking the consequences of sin, view (4) could conceivably be generic to other views (*i.e.*, Christ treated as sin, treated as sinner, or as sin offering). But, we employ a narrower sense of this view, one that connects ἁμαρτίαν ἐποίησεν closely to Isa 53:4,11,12.

[179] Barnett, *Second Epistle to the Corinthians*, 314.

[180] Another way of saying that he "bears" sin is by stating, "[a]ll the sin of man rests on [Christos], whether past or present." Grundmann, *TDNT* I:312 (Grundmann does not specifically say Christos bears sin, but this is a reasonable implication).

penal substitution.[181] Christos was "the sinbearer in our place."[182] In support of this view, Barnett suggests that "the vicarious, sin-bearing sufferings of the Servant of Yahweh in Isa 52:13-53:12" impacted 2 Cor 5:21. We have already suggested that 2 Cor 5:21 probably recalls themes of Isa 53. This view arguably recalls the Servant bearing the sin of others. In this regard, Barnett lists Isa 53:4, 11, 12 (LXX), among others, as texts that describe the Servant bearing such sin.[183] Guthrie, who also supports this view, also looks back to these verses in Isa 53.[184] At least Isa 53:11, 12 (MT/LXX) are understood to mean that the Servant took the consequences of sin, and Isa 53:5 suggests the consequences are penal (discussed more fully below).[185]

This view has some merit. We deem penal substitution to be a reasonable understanding of 2 Cor 5:21a (above). Furthermore, 2 Cor 5:21 does resonate with themes of Isa 53 (above), including that of bearing sin. Thus, that 2 Cor 5:21a looks back to Isa 53 in terms of bearing sin by taking its consequences is possible.

However, Paul uses very different terms to convey the notion of taking the consequences of sin than Isa 53:4, 11, 12 (LXX). Whereas these Isaianic texts employ forms of φέρω and ἀναφέρω, Paul does not, simply stating ἁμαρτίαν ἐποίησεν. Thus, though he possibly has in mind the removal of sins by taking the consequences of sin on the cross, Paul's usage of different terminology suggests he conceives of taking the consequences of sin in a different way than these verses in Isaiah. This way is more likely Christos treated as sinner, treated as sin, and/or as sin offering, views that are more

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[181] Harris, *Second Epistle to the Corinthians*, 453; Barrett, *Second Epistle to the Corinthians*, 180; Guthrie, *2 Corinthians*, 313-15.
[182] Kistemaker, *Second Epistle to the Corinthians*, 200.
[183] Barnett, *Second Epistle to the Corinthians*, 313-14.
[184] Guthrie, *2 Corinthians*, 313-15 (but he also calls Christos a "sacrifice").
[185] Watts, *Isaiah 34-66*, 788; Oswalt, *Isaiah: Chapters 40-66*, 384-87,403-06.

directly consonant with Paul's chosen terminology in 2 Cor 5:21a.

5. Christos is scapegoat

According to this view of ἁμαρτίαν ἐποίησεν, God made Christos to be a scapegoat for the sins of others. In Lev 16:20-22, after the high priest puts his hands on a goat and thereby places the sins of Israel on it, the goat is dispatched to the wilderness and thereby takes the sins away. The primary word connection between 2 Cor 5:21 and Lev 16:20-22 (LXX) is ἁμαρτία (16:21), together with synonyms ἀνομία and ἀδικία in 16:21-22. The primary link between the texts is thematic, with Christos in some sense taking on the sins of others and bearing them away, according to God's plan.[186] Hooker and Finlan express two different explanations.

Hooker suggests that Leviticus 16:20-22 portrays "what it means to be identified with sin in the scapegoat," and relates this to Christos in 2 Cor 5:21a. It means to be "alienated from God," to be "cut off from God." Indeed, Christos "being made sin" entails being "cut off from God," as evidenced by Christos' pain of abandonment on the cross (Mark 15:34).[187] Thus, Hooker sees the scapegoat in 2 Cor 5:21a by way of a core effect of sin, separation from God, which the scapegoat's dismissal to the wilderness carrying sin portrays.

Finlan grounds his view that ἁμαρτίαν ἐποίησεν alludes to the scapegoat of Lev 16:20-22 in what he variously refers to as a "strange mechanism of reversal," an "expulsion ritual[]," an "expulsion pattern," and a "curse transmission ritual." This

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[186] Though one strategy to reach the scapegoat of Lev 16 could be to determine if Isa 53 alludes to the scapegoat, we seek an allusion from 2 Cor 5:21 directly to Lev 16:20-22, given that 2 Cor 5:16-21 does not seem to cite Isa 53.

[187] Hooker, "Righteousness of God," 369. This paper has categorized Hooker in view (1) of 2 Cor 5:21a, but she, as indicated here, draws in view (5) as well.

ritual/pattern "involves the expulsion of an evil, a disease, or a curse from the community by transferring it to a victim that will act as a carrier, literally taking the evil *out* of the community." The scapegoat of Lev 16:20-22 and Christos in 2 Cor 5:21 follow this pattern. With the scapegoat, sin is "transfer[red]" to and "transport[ed]" away from the people by the scapegoat.[188] With Christos, the "exchange" of sin and righteousness between Christos and sinners in 2 Cor 5:21 suggests that Christos "becoming sin" means that the sin of sinners was "transferred" to Christos who then "carried [them] away," "to the grave" (as Gathercole hypothesizes).[189] In this "ritual exchange," "the community's ill is ritually transferred to the victim, and community well-being is the result."[190]

This view (5) has the following four strengths. First, it recognizes and builds upon the sacrificial understanding of Christos' death in the Pauline corpus, including 2 Cor 5:21. Second, the logic is clear, that Christos as sin is like the scapegoat who received sins, and disposed of them. Third, as Finlan stresses, this view builds upon an OT "ritual pattern" provided by God himself.[191]

Fourth, though the scapegoat does not necessarily involve penal substitution, it may. Finlan (who rejects penal substitution in the scapegoat) describes the practice of the "[t]he scapegoat ritual" as comprising "a sort of controlled mob frenzy, with cruelty to the animal. The goat has its hair pulled by the 'common people' as it is led away; it is

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[188] Finlan, *Problems with Atonement*, 31-37,42 (finding "human scapegoat" ritual among "ancient Greeks").

[189] Finlan, *Problems with Atonement*, 42 (italics omitted); Gathercole, *Defending Substitution*, 19 (not specifically interpreting 2 Cor 5:21). Finlan may go too far in his description of the exchange, stating, "[a]t the heart of the scapegoat ritual is an exchange of conditions: the pure goat takes on the community's sin, and the community takes on the goat's purity." Though the goat being "pure" may be assumed, Lev 16 nowhere explicitly provides this, as in, for example, the sin offering in Lev 4:23. Finlan, *Problems with Atonement*, 42.

[190] Finlan, *Problems with Atonement*, 42 (italics omitted).

[191] Finlan, *Problems with Atonement*, 34-38,43-44.

buffeted about and mistreated, spat upon and stabbed, and is driven out."[192] This recalls

the events of Christos' crucifixion (Matt 26:47,50,67; 28:26-30,35; John 19:34). Such

mistreatment suggests punishment of the sin-carrier.[193]

One substantial objection to view (5) is that, unlike the goat of Lev 16:20-22,

Christos died, suggesting more of a kinship with sin offering.[194] Though Dunn reasons

the goat would die in the wilderness,[195] the text does not explicitly provide this.

Nevertheless, a fundamental correspondence exists in Christos taking away sins of others.

Another substantial objection is that Paul uses terminology different than Lev

16:22. In Lev 16:22 (LXX), the verb is a form of λαμβάνω. Paul uses ποιέω.

Conclusion

In this chapter, we described and evaluated various interpretive views of ἁμαρτίαν

ἐποίησεν in 2 Cor 5:21a. The following reviews key evidence concerning the views.

Regarding view (1), Christos is sin by way of the incarnation. While the

significance of the incarnation is affirmed, the context of 2 Cor 5:21a suggests that the

operative timing is Christos' death, not his entire life.

Regarding view (2a), Christos is treated as sin. That is, God deems Christos to be

sin forensically and thus treats him accordingly. In this way, the second ἁμαρτίαν is

similar to the first ἁμαρτίαν in 2 Cor 5:21a and contrasts with ἁμαρτίαν in 2 Cor 5:21b.

Further, the personification of sin in Romans lends some support to this view. Though

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[192] Finlan, *Problems with Atonement*, 35-38; Gathercole, *Defending Substitution*, 19.

[193] But, Frank S. Thielman, "The Atonement," in *Central Themes in Biblical Theology: Mapping Unity in Diversity* (eds. Scott J. Hafemann and Paul R. House; Grand Rapids, Mich.: Baker Academic, 2007), 107, indicates the scapegoat may suggest "removal ... of fellowship with God rather than destruction by his wrath."

[194] Paul J. Achtemeier, *1 Peter: A Commentary on 1 Peter* (Hermeneia; Minneapolis: Fortress, 1996), 202 (referencing scapegoat relative to 1 Pet 2:24).

[195] Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," 45.

our research has not found this formulation in the ancient literature, this view seems to accept Paul's chosen terminology straightforwardly.

Regarding view (2b), Christos is treated as a sinner. That is, God deems Christos to be a sinner forensically and thus treats him accordingly. This view also receives support from the personification of sin in Romans. Because this view takes the additional step of referring to Christos as sinner, view (2a) is preferred over (2b).

Regarding view (3), Christos is a sin offering. Research has not disclosed another instance of ἁμαρτίαν ἐποίησεν referring to a sin offering. Further, though the structure used in 2 Cor 5:21a is different than that used in the LXX, the LXX does use ποιέω and ἁμαρτία together in referring to a sin offering. Further, this view receives some support from Isa 53:10 (MT/LXX).

Regarding view (4), Christos is a sin bearer. In this way, Christos probably takes away the consequences of sin. Isaiah 53:11-12 are adduced in support of this view. But, Paul's terminology in 2 Cor 5:21a is quite different from that in Isa 53:11-12.

Regarding view (5), Christos is a scapegoat. Both Christos and scapegoat take away sins. However, this view is unlikely, given the lack of substantial connections between 2 Cor 5:21a and Lev 16:20-22.

In conclusion, ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a seems to be two-fold. First, God deems Christos to be sin forensically and thus treats him as sin. Second, Christos is a sin offering.

CHAPTER 3

Christos taking consequences of sin in 1 Pet 2:24a

This chapter considers the meaning of τὰς ἁμαρτίας ἡμῶν ... ἀνήνεγκεν in 1 Pet

2:24a. In so doing, we consider the following alternative views: (1) Jesus bore our sins

by taking their consequences; (2) Jesus offered our sins; (3) Jesus removed our sins; and

(4) Jesus bore our sins away as the scapegoat. This chapter describes and evaluates these

and concludes that view (1) is most likely.

The pericope containing 1 Pet 2:24 is probably 2:18-25.[196] Verse 18 commands

the "household slaves" (οἰκέται)[197] to be subject to their masters even in unjust suffering,

and the remainder of vv. 18-25 grounds this exhortation. Verses 21-25 ground the

exhortation in Christos, with vv. 22-24 providing Christos as a paradigm for the slaves to

yield to unmerited afflictions and v. 24 also providing that Christos' afflictions were

salvific.[198] Verse 24a conveys what Christos did, verse 24b the objective (living

righteously), and v. 25b the outcome (healing).[199]

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[196] Those who seem to adopt this pericope as context include: Achtemeier, *1 Peter*, 189-90; J. Ramsey Michaels, *1 Peter* (WBC 49; Waco, Tex.: Word Books, 1988), 133; Thomas R. Schreiner, *1,2 Peter, Jude* (NAC 37; Nashville, Tenn.: Broadman & Holman, 2003), 134.

[197] G. Schneider, "οἰκέτης," *EDNT* 2:495. Schneider suggests this can simply be "slaves," but since 1 Pet 2:18 occurs in the midst of "household codes" (2:18-3:7), then οἰκέται are likely household slaves. Karen H. Jobes, *1 Peter* (BECNT; Grand Rapids, Mich.: Baker Academic, 2005), 181-86,188.

[198] Jobes, *1 Peter*, 180,187,197 (Christos "submitted to unjust suffering in order to serve God's plan of redemption"); Edmond Hiebert, "Following Christ's Example: An Exposition of 1 Peter 2:21-25," *BSac* 139 (1982): 32 (referencing Christos' "example" and "redemptive sufferings").

[199] Hiebert, "Christ's Example," 39-42 (referencing "purpose" in v. 24b and "result" in v. 24c). Christos makes it possible for sinners to live righteously (v. 24b) by what he did in v. 24a. The phrase ταῖς ἁμαρτίαις ἀπογενόμενοι in v. 24b conveys at least "some form of radical separation from unacceptable conduct," but likely suggests the death of sins as well, in view of ζήσωμεν. John H. Elliott, *1 Peter: A New Translation Introduction and Commentary* (AB; New York: Doubleday, 2000), 535; Peter H. Davids, *The First Epistle of Peter* (Grand Rapids, Mich.: Eerdmans, 1990), 113 (Peter addresses the "ethical life-style"); Schreiner, *1,2 Peter, Jude*, 134,145 ("Righteousness ... is not forensic here"). τῇ δικαιοσύνῃ is, thus, probably a dative of manner (living righteously).

An alternative pericope containing 1 Pet 2:24 is vv. 21-25.[200] Verses 18-20

specifically reference the slaves, whereas vv. 21-25 shift to Christ. However, we hold

these segments together because vv. 21-25 ground the exhortation of v. 18, and the first

clause of v. 21 (εἰς τοῦτο γὰρ ἐκλήθητε) looks back to vv. 18-20.[201]

1. Christos bore our sins by taking the consequences of sin

According to this view of τὰς ἁμαρτίας ... ἀνήνεγκεν, Christos bore our sins in

that he received their consequences. These consequences include his crucifixion, which

Peter references with ἐπὶ τὸ ξύλον (2:24a).[202] Supporting this view, Williams holds that

τὰς ἁμαρτίας ... ἀνήνεγκεν is "to bear the consequences (or punishment) of those

sins."[203] More descriptively, Selwyn describes such "bear[ing] [of] sins" as follows: "He

took the blame for them; suffered the 'curse' of them ..., which is separation from God;

and endured their penal consequences."[204] Highlighting the effect, Marshall states,

"Christ bore our sins in the sense that he took their consequences upon himself and, by

his sacrificial death, atoned for them."[205] The following submits evidence for this view,

defends a penal substitutionary understanding of 1 Pet 2:24a, and registers an objection.

This view receives some lexical support. In his study of ἀναφέρω, Kremer lists

(1) "carry up, bring up," (2) "lead (them) up," and (3) "offering up." Within the listing

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[200] Elliott, *1 Peter*, 511-12.

[201] Michaels, *1 Peter*, 142.

[202] ἐν τῷ σώματι αὐτοῦ supports reference to the crucifixion. Achtemeier, *1 Peter*, 202. ἐν can reference location, "sphere ... of ... human life," or "means." Francis Wright Beare, *The First Epistle of Peter: The Greek Text with Introduction and Notes* (2nd edition; Basil: Blackwell and Mott, 1958; repr. 1961), 124; Hiebert, "Christ's Example," 40.

[203] Martin Williams, *The Doctrine of Salvation in the First Letter of Peter* (SNTSMS 149; Cambridge: Cambridge University Press, 2011), 205; Beare, *The First Epistle of Peter*, 124 (plainly stating, "[t]he best meaning for the verb here seems to be 'bear the consequences.'").

[204] Edward Gordon Selwyn, *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays* (2nd ed.; Grand Rapids, Mich.: Baker, 1981), 180.

[205] I. Howard Marshall, *1 Peter* (IVP New Testament Commentary Series; Downers Grove, Ill.: InterVarsity Press, 1991), 94.

for "offering up," Kremer considers 1 Pet 2:24 and sees that ἀναφέρω there means "to bear;" he looks to Isa 53:12 and suggests "a kind of sacrificial act ... which effects the 'removal' of sins" which is rooted in נשא and סבל.[206] What is important for our purposes is the gloss "to bear," looking to Isa 53:12, and reference to these Hebrew words, each of which will be discussed below. Spicq notes that "[i]n the classical language, [ἀναφέρω] means 'to carry up' or 'back' ... In biblical Greek, it is used for everything that ascends, physically or metaphorically ... Hence: to ascend or to carry from one place to another."[207] Further, within the umbrella of to "bring, carry up," LSJ lists to "uphold, take upon one" (citing Isa 53:12).[208] Thus, this includes notions similar to bearing and ascent.

Consideration of the near context suggests that glossing ἀναφέρω as "to bear" is appropriate. In 1 Pet 2:18-25, Peter commands the slaves to be subject to their masters, even the crooked ones (2:18-20). In support of this exhortation, Peter provides Christos as the example for the slaves of one who experienced unjust suffering (2:21-24). Because Christos had to undergo something similar to what the slaves have to undergo, the verbs describing the experience of the slaves arguably helps us to understand the verb describing Christos' experience (ἀναφέρω, v. 24). The verbs describing the experience of the slaves are ὑποφέρω and ὑπομένω. In a similar vein, Osborne looks to ὑποφέρω for interpreting ἀναφέρω.[209] In v. 19 ὑποφέρω means to "bear a burden," or, as Elliott states,

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[206] Jacob Kremer, "ἀναφέρω," *EDNT* 1:94 (italics omitted). BDAG also includes "to bear" for ἀναφέρω, but does so under the entry "take up as a burden," qualifying that "to bear" is more precisely as follows: "lay or impose a burden on someone, give something to someone to bear, as a rule, in fact, to someone who is not obligated to bear it...." BDAG 75 (bold and italics omitted). This certainly applies to Christos, who bore the sins of others."

[207] Ceslas Spicq, "ἀναφέρω," *TLNT* 1:117.

[208] LSJ 125 (italics omitted); Elliott, *1 Peter*, 519-20.

[209] Thomas P. Osborne, "Guide Lines for Christian Suffering: A Source-Critical and Theological Study of 1 Peter 2,21-25," *Biblica* 64 (1983): 399.

"bears up under," considering that the burden in v.19 is "griefs" (λύπας).[210] Similarly, ὑπομένω in v. 20 means "to stand fast, to persevere" in the face of difficulty (just beatings and unjust suffering). Elliott describes ὑπομένω as "parallel to and synonymous with" ὑποφέρω, ὑπομένω meaning to "patiently endure."[211] Understanding these verbs as involving bearing or enduring a burden suggests that Christos' action relative to our sins should also be a kind of bearing or enduring of a burden.

Consideration of ἀναφέρω, together with the direct object of sins or a type of sin, in the LXX suggests that the bearing of sin is the bearing of the consequences of sin. Numbers 14:33 provides some help in this regard. In Num 14:33, because of the wrongful actions of the fathers, God required Israel to spend forty years in the desert instead of directly entering the blessings of the Promised Land. More specifically, while the fathers perished during this time in the desert as a part of their condemnation, the sons of the Israelites also experienced this condemnation; that is, the sons would also have to live in the desert until the forty years ended (Num 14:26-35). The operative clause in Num 14:33 (LXX) is: ἀνοίσουσιν τὴν πορνείαν ὑμῶν ("they [the sons] will bear your [the fathers'] fornication"[212]). Thus, the sons "will be deprived of the benefits of the land for forty years, and will have to exist as shepherds on its perimeters."[213] Rather than the direct object being sins generally, it is a specific sin (πορνείαν). Further, context suggests that ἀναφέρω with the direct object of a specific sin means bearing the consequences of the sin. In support, the reference to the children is in the midst of naming the types of punishment the fathers would endure: fathers dying in the desert; sons living in the

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[210] LSJ 1901; Elliott, *1 Peter*, 519-20.
[211] F. Hauck, "ὑπομένω κτλ.," *TDNT* 4:581,586-87; Elliott, *1 Peter*, 521-22.
[212] BDAG, 854.
[213] Philip J. Budd, *Numbers* (WBC 5; Waco, Tex.: Word Books, 1984), 159 (interpreting MT).

desert for forty years.

Others corroborate this understanding of Num 14:33 (MT), which reads וְנָשְׂאוּ אֶת־

זְנוּתֵיכֶם ("they will bear your unfaithfulnesses"). Milgrom glosses the verb נשׂא here as

"bearing." Further, he states, "[t]he children suffering for the fathers' sin is the precise

application of God's attribute: 'visiting the iniquity of fathers upon children' .... It is

possibly an aspect of God's mercy; that is, He delays the punishment to a future

generation ...."[214] Bearing suffering and punishment for sins is the bearing of the

consequences of sin. Cole is even more direct, stating, "[t]he children of the unfaithful

Israelites would bear this lengthy punishment for the gross infidelity of their fathers," the

"idolatry."[215] Similarly, *HALOT* – having an entry for נשׂא as "to bear, suffer" –

succinctly describes this text in Num 14:33 as conveying, "to pay the penalty."[216]

Freedman/ Willoughby would be more specific, indicating that the bearing in Num 14:33

is "the bearing of the guilt of others" (the fathers) – the guilt of breaking the Law – which

in turn led to "consequence[s]" extending "beyond generational boundaries" (Exod

20:5).[217]

Moreover, Num 14:34 summarizes the condemnation of the fathers, which

suggests the nature of the bearing by the sons. The summary in 14:34 (MT) is that the

fathers shall bear their iniquities for forty years and "shall know my [God's]

opposition."[218] Milgrom, interpreting the first clause of this portion of v. 34 (MT) – תִּשְׂאוּ

אֶת־עֲוֹנֹתֵיכֶם (which the LXX translates as λήμψεσθε τὰς ἁμαρτίας ὑμῶν) – holds that this

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[214] Jacob Milgrom, *Numbers* במדבר*: The Traditional Hebrew Text with the New JPS Translation Commentary* (The JPS Torah Commentary: Philadelphia: The Jewish Publication Society, 1989), 115.
[215] R. Dennis Cole, *Numbers* (NAC 3B; Nashville, Tenn.: Broadman & Holman, 2000), 237.
[216] *HALOT* 726 (bold omitted).
[217] D. N. Freedman and B. E. Willoughby, "נשׂא," *TDOT* 10:31,33.
[218] *HALOT* 1761. Others variously translate תְּנוּאָתִי: Milgrom, *Numbers*, 115 ("my frustration," or "the annulment of my intention"); Cole, *Numbers*, 235 ("what it is like to have me against you"); Budd, *Numbers*, 159 ("me as an enemy," "[t]he phrase convey[ing] a sense of active opposition and hostility").

"means literally 'carry (the consequences of) sin,' that is, suffer punishment."[219] Though

this verse redirects back to the fathers, this summary suggests the carrying/receiving of

sins involves experiencing God's opposition – or, as the LXX explicitly states, τὸν θυμὸν

τῆς ὀργῆς μου ("the rage of my wrath"[220]) – and thus the consequences of their sins.

Correspondingly, as part of the condemnation of the fathers, the bearing of fornication by

the sons suggests the sons also experience the consequences of the sins of the father.

Furthermore, as Milgrom indicates, these instances in Num 14:33-34 (MT) of נָשָׂא

with a sin or iniquity as its direct object are not the only ones in the OT that convey

bearing the consequences of sin, whether one's own sin or that of another. Examples

include Exod 28:43 (וְלֹא־יִשְׂאוּ עָוֹן וָמֵתוּ, "they shall not bear iniquity and die"), Lev 20:20

(חֶטְאָם יִשָּׂאוּ עֲרִירִים יָמֻתוּ, "they shall bear their sin and die childless"), and Isa 53:12 (וְהוּא

חֵטְא־רַבִּים נָשָׂא, "and he bore the sin of many," discussed below). Indeed, Sklar assesses עָוֹן

נָשָׂא in the OT, in three different situations corresponding to three different subjects of

נָשָׂא: "sinner;" "the one wronged – be it the LORD himself or a human;" and "a third

party – neither the sinner nor the one wronged." The first and third situations are of

interest here. In the first situation, Sklar finds that נָשָׂא עָוֹן "is ... a way of saying that a

person will suffer the consequences of their sin, whatever those consequences might be

... [T]his judgment is carried out either by the LORD directly ... or the covenant

community on his behalf .... A translation such as 'to bear punishment' is thus an

accurate representation of the usage of this phrase here" (e.g., Exod 28:42-43; Lev 19:7-

8; 20:20; 24:14-15; Num 9:13). Sklar argues that "terms for sin are often used as a

metonymy for the punishment that results from them" (e.g., Gen 19:15). In the third

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[219] Milgrom, *Numbers*, 115.
[220] Williams, *Doctrine of Salvation*, 106.

situation, Sklar finds that עָוֹן נָשָׂא means "to bear away sin/punishment." For example, in Exod 28:38, he finds that "[b]y wearing ['the golden'] plate Aaron was able to 'bear away the sin' of a blemished sacrifice ..., that is, to nullify the negative consequences of the sin."[221] Furthermore, Stolz sees that עָוֹן נָשָׂא and חֵטְא נָשָׂא can be "to (have to) bear (the punitive consequences of) one's guilt."[222]

Relating Num 14:33 to 1 Pet 2:24a, certain analogous points between Num 14:33-34 and 1 Pet 2:24a suggest τὰς ἁμαρτίας ... ἀνήνεγκεν means that he bore the negative consequences of our sins. First, both texts use a form of ἀναφέρω. Second, both texts provide the direct object of ἀναφέρω as a type of sin (πορνείαν) or sins generally (ἁμαρτίας), the general reference to sins in 1 Pet 2:24a suggesting Christos suffered for all our sins.[223] Third, both texts suggest a measure of suffering, or other negative consequences of sin. The sons in Num 14:33 had to remain in the desert a lengthy time. Christos in 1 Pet 2:24a suffered and died by crucifixion. Fourth, both texts provide that the sins that were borne were the sins of others (i.e., fathers; "our"), ἡμῶν of 1 Pet 2:24a including, minimally, Peter. Fifth, as Num 14:34 (LXX/MT) indicates, the sons were suffering the wrath/opposition of God for the sins of the fathers. First Peter 2:24 also indicates that Christos suffered God's wrath for the sins of others, given the wounds that he suffered (2:24c) when entrusting himself to God (2:23), who opposes sinners (3:12).[224]

Accordingly, this assessment of the evidence thus far suggests that the Old Testament provides ample grounding for τὰς ἁμαρτίας ... ἀνήνεγκεν in 1 Pet 2:24a to

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[221] Sklar, *Sin, Impurity, Sacrifice, Atonement*, 20-23,88-89,98 (also noting that נָשָׂא is also used "with various terms for sin").

[222] F. Stolz, "נשא," *TLOT* 2:772.

[223] Hiebert, "Christ's Example," 39 (stating that ἁμαρτία "is 'the most comprehensive term for moral obliquity' in the New Testament").

[224] Achtemeier, *1 Peter*, 220.

mean bearing the consequences of sin. We see this in the LXX at Num 14:33. The

underlying Hebrew text at Num 14:33 (MT) also supports this understanding. Moreover,

the phrase עָוֹן נָשָׂא supports this understanding elsewhere in the OT, in situations where

the sinner bears the consequences of his own sin or another does so.

Additional evidence from the OT supports this view (1) under discussion.[225] That

is, Peter seems to have used Isa 53 (LXX) in 1 Pet 2:22-25, seeing Christos as

"[d]irect[ly] [f]ulfill[ing]" the Servant.[226] His usage of Isa 53 supports the view of 1 Pet

2:24a that Christos bore our sins by taking on their consequences. The analysis that

follows proceeds by, first, providing evidence that supports that Peter indeed used Isa 53

(LXX) in 1 Pet 2:22-25, our discussion emphasizing v. 24a. Then, we show how this

usage supports the view that τὰς ἁμαρτίας … ἀνήνεγκεν means bearing the consequences

of sin in 1 Pet 2:24a.

Peter's use of the LXX in 1 Pet 2:24a is evidenced by, broadly, his use of Isa 53

(LXX) elsewhere in 1 Pet 2:22-25 and, more specifically, his blended use of Isa 53:4, 11,

12 (LXX) in 1 Pet 2:24a.[227] As others have observed, the following chart demonstrates

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[225] Qumran also uses עָוֹן נָשָׂא, which Kumpmann characterizes as follows: "As in the OT, נשא is also used in the context of the forgiveness of sins, mostly with the object עון …, in which DSS seldom uses with פשע and חטא." Christina Kumpmann, "נשא," in *Theologisches Wörterbuch zu den Qumrantexten* (eds. Heinz-Josef Fabry and Ulrich Dahmen; Vol. II; Stuttgart: Kohlhammer, 2013), 1040 ("Wie im AT wird נשא auch im Kontext der Sündenvergebung verwendet, meist mit dem Obj. עון (z.B. im fragm. Kontext 4Q443 1,15), in den DSS selten mit פשע and חטא.").

[226] Beale, *Handbook*, 56; J. B. Lightfoot, *The Epistles of 2 Corinthians and 1 Peter* (eds. Ben Witherington III and Todd D. Still; Downers Grove, Ill.: IVP Academic, 2016), 114.

[227] Schreiner, *1,2 Peter, Jude*, 145; Achtemeier, *1 Peter*, 201; Donald P. Senior, *1 Peter* (SP 15; Collegeville, Minn.: Liturgical Press, 2003), 76; Lewis R. Donelson, *1 & II Peter and Jude* (NTL; Louisville, Ky.: Westminster John Knox, 2010), 85; Paul W. Felix, "Penal Substitution in the New Testament: A Focused Look at First Peter," in *MSJ* 20 (2009): 186; Michaels, *1 Peter*, 147-48 (Isa 53:4,5,12); Osborne, "Guide Lines," 399 (Isa 53:4,5,12); Jobes, *1 Peter*, 197 (Isa 53:4,12); J. N. D. Kelly, *A Commentary on the Epistles of Peter and Jude* (New York: Harper & Row, 1969), 122 (Isa 53:4,12); Charles Bigg, *A Critical and Exegetical Commentary of the Epistles of St. Peter and St. Jude* (ICC; New York: Scribner, 1903), 147 (Isa 53:4,12); Davids, *Peter*, 112 (Isa 53:12).

Peter's use of portions of Isa 53:4-7, 9, 11-12 (LXX) in 1 Pet 2:22-25,[228] his usage

following the "order" of the crucifixion events rather than the order of the text in Isa 53

and evidenced by similar words and concepts in the texts :[229]

Isaiah 53 (LXX)	1 Peter 2
9) ὅτι *ἀνομίαν* οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ ("For, he did not do a violation of the law, and deceit was not found in his mouth.")	22) ὃς *ἁμαρτίαν* οὐκ ἐποίησεν οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ ("who did not commit sin, and deceit was not found in his mouth")
7) *καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα* ("And he did not open the his mouth while[230] being mistreated.")	23) *ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει* ("who was not reviling when[231] he was reviled, he was not threatening when he was suffering")
4) *οὗτος* τὰς ἁμαρτίας ἡμῶν *φέρει* ("this one bears our sin") 11) καὶ τὰς ἁμαρτίας *αὐτῶν* αὐτὸς *ἀνοίσει* ("and he will bear their sin") 12) καὶ αὐτὸς ἁμαρτίας *πολλῶν* ἀνήνεγκεν ("and he bore sins of many")	24a) *ὃς* τὰς ἁμαρτίας ἡμῶν αὐτὸς *ἀνήνεγκεν* ("who himself bore our sin")
5) τῷ μώλωπι αὐτοῦ *ἡμεῖς ἰάθημεν* ("by his wound we were healed")	24c) *οὗ* τῷ μώλωπι *ἰάθητε* ("of whom by the wound you(p) were healed")
6) *πάντες* ὡς πρόβατα *ἐπλανήθημεν*, ("We all like sheep went astray")	25a) *ἦτε γὰρ* ὡς πρόβατα *πλανώμενοι* ("for, you(p) were like sheep because you were going astray")

Black lettering shows double agreement. *Italics* shows unique elements (terms, grammar). **Bold** shows different forms of the same word.[232]

While the chart shows a great deal of word agreement,[233] the italics indicates

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[228] Jobes, *1 Peter*, 194; D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament* (eds. G. K. Beale and D. A. Carson; Grand Rapids, Mich.: Baker Academic, 2007), 1034-35; Sharon Clark Pearson, *The Christological and Rhetorical Properties of 1 Peter* (Lewiston, N.Y.: Mellen, 2001), 135.

[229] Carson, *1 Peter*, 1034.

[230] Wallace, *Greek Grammar*, 610 (listing "[c]ontemporaneous time" as a possibility for διὰ τὸ infinitive).

[231] Jobes, *1 Peter*, 194.

[232] This paper follows Carson's statement, "There does not seem to be an unambiguous pre-Christian source within Judaism that identifies the Suffering Servant of Isa 53 with the anticipated Messiah." Carson, *1 Peter*, 1034. Thus, Peter seems to look directly to Isa 53.

[233] For instance, Peter could have used λαμβάνω (Num 14:34 (LXX)) for "to bear" in 1 Pet 2:24a, but used ἀναφέρω, suggesting dependence on Isa 53:11,12 (LXX).

conceptual agreement or changes that suit Peter's purposes. Peter quotes a portion of Isa

53:9 (LXX) in 1 Pet 2:22, except for: (1) using ὅς, which fits the grammatical structure

of Peter's text;[234] and (2) changing ἀνομίαν to ἁμαρτίαν, which coincides with the usage

of ἁμαρτία in the pericope (vv. 20, 24b).[235] He alludes to Isa 53:7 in 1 Pet 2:23 in terms

of Christos not responding "verbal[ly]."[236] In 1 Pet 2:24c, Peter seems to quote Is 53:5,

but uses ὅς for his grammatical structure and changes the verb to second person possibly

to make poignant application to his audience.[237] In 1 Pet 2:25, he alludes to wayward

sheep as in Isa 53:6.

In 1 Pet 2:24a, Peter seems to blend Isa 53:4, 11, and 12 (LXX), with a four-fold

effect.[238] First, he obtains a single succinct statement, blended to suit his purposes.[239]

Second, he discards οὗτος (Isa 53:4) and αὐτὸς as subject (Isa 53:11,12) for ὅς as subject,

in order to maintain the "[r]ight-dislocation"[240] highlighting Christos' exemplary

endurance of unjust suffering, which also achieves redemption for others. Third, he

retains the position of αὐτὸς immediately before the form of ἀναφέρω in Isa 53:11 but

changes its grammatical function from subject to intensive adjective, thereby

underscoring that Christos – "and no one else" – bore the sins.[241] Fourth, he rejects "*their*

sins" (Isa 53:11) and "the sins of *many*" (Isa 53:12) for the "personalize[d]" "*our* sins"

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[234] Michaels, *1 Peter*, 144-45; Felix, "Penal Substitution," 185.

[235] Achtemeier, *1 Peter*, 200.

[236] Jobes, *1 Peter*, 194.

[237] Beale defines a "quotation" as "a direct citation of an OT passage that is easily recognizable by its clear and unique verbal parallelism." Beale, *Handbook*, 29.

[238] This analysis of the changes assumes that Peter has a copy of Isa 53 (LXX) with him or that he has accurately memorized it. In support, the changes discussed suggest intentional changes to support his argument, rather than a mistaken memory. Further, though 1 Pet 2:24a and Isa 53:4,11,12 (LXX) show some exact word correspondences, we hesitate to call this a "quotation," given that 1 Pet 2:24a blends these verses together. We thus view 1 Pet 2:24a as generally citing or alluding to these verses in Isaiah.

[239] Senior, *1 Peter*, 76.

[240] Runge, *Discourse Grammar*, 317,327-28 (italics omitted).

[241] Felix, "Penal Substitution," 185.

(Isa 53:4),[242] with "our" minimally including Peter.[243]

Though Peter uses the LXX, he follows the theology of the MT more closely than the LXX. In his detailed study comparing the MT and LXX versions of Isa 53, Sapp concludes, "[t]he 'punch line' for the Christian gospel – the description of the Servant's divinely intended sacrificial death, his justification of the many, and allusions to his resurrection – occurs only in the Hebrew texts," not the LXX.[244] For example, Isa 53:10 (MT) has the LORD wanting to crush (וְדַכְּאוֹ) the Servant and one establishing (תָּשִׂים) the soul of the Servant as a guilt offering (אָשָׁם);[245] and Isa 53:10 (LXX) has the Lord wanting to purify (καθαρίσαι) the Servant and a plurality giving a sin offering (δῶτε περὶ ἁμαρτίας). Thus, whereas the innocent Jesus suffers death by crucifixion in 1 Pet 2:22, 24 and the Servant seems to suffer and to die as an offering by God in Isa 53:10 (MT), the LXX indicates the Servant is merely purified, and others make an offering.[246] The suffering and sure death of Christos is important to Peter in 1 Pet 2:24a (ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον), for Christos' example to the slaves and for redemption of sins.

The interpretation of Isa 53:4, 11, 12 supports the view (1) of τὰς ἁμαρτίας … ἀνήνεγκεν in 1 Pet 2:24a. The operative phrases in these three verses are as follows:

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[242] Jobes, *1 Peter*, 197; Michaels, *1 Peter*, 147; λ, *1 Peter*, 1035.

[243] Hiebert, "Christ's Example," 39.

[244] Sapp, "Isaiah 53," 182-89.

[245] Alternatively, Janowski interprets אָשָׁם in Isa 53:10 as referring to the "[s]urrender of one's own life as a means of wiping out guilt." Janowski, "He Bore Our Sins," 69. Janowski thus apparently sees אָשָׁם as referring to the death of the Servant.

[246] Sapp, "Isaiah 53," 176-84,188; Oswalt, *Isaiah*, 171-72,181-84.

Verse	MT	LXX
Isa 53:4	אָכֵן חֳלָיֵנוּ הוּא נָשָׂא ("Truly, he carried our illness") וּמַכְאֹבֵינוּ סְבָלָם ("and our pains he bore them")	οὗτος τὰς ἁμαρτίας ἡμῶν φέρει ("This one bears our sins")[247] καὶ περὶ ἡμῶν ὀδυνᾶται ("and he agonizes concerning us")[248]
Isa 53:11	וַעֲוֹנֹתָם הוּא יִסְבֹּל ("And he will bear their iniquities.")	καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει ("and he will bear their sin")
Isa 53:12	וְהוּא חֵטְא־רַבִּים נָשָׂא ("and he bore the sin of many")	καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν ("and he bore sins of many")

Categories of interest in these verses are subject, verb, direct object, and modifier of the direct object, as these are also present in 1 Pet 2:24a (ὃς τὰς ἁμαρτίας ἡμῶν ... ἀνήνεγκεν, with Christos as the antecedent of ὃς). They are as follows:

Verse	Subject	Verb		D.O.	Modifier
Isa 53:4	Servant	נשא φέρω סבל	(MT) (LXX) (MT)	חֳלִי ἁμαρτίας מכאב	נוּ ἡμῶν ינוּ
Isa 53:11	Servant	סבל ἀναφέρω	(MT) (LXX)	עֲוֹנֹת ἁμαρτίας	מ αὐτῶν
Isa 53:12	Servant	נשא ἀναφέρω	(MT) (LXX)	חטא ἁμαρτίας	רַבִּים πολλῶν

The operative verbs in Isa 53:4, 11, 12 (MT/LXX) – ἀναφέρω, φέρω , נשא, סבל – can refer to bearing the consequences of sin, especially with sin/iniquity as the direct object. Regarding נשא and ἀναφέρω, we have seen the following so far: (1) נשא and ἀναφέρω can mean "to bear;" (2) נָשָׂא עָוֹן can mean to bear iniquity in terms of bearing the consequences of iniquity (Exod 28:43; Num 14:34); (3) נָשָׂא חֵטְא can also mean to bear sin

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[247] Hofius holds that חֳלָיֵנוּ הוּא נָשָׂא ("to bear sickness") and וּמַכְאֹבֵינוּ סְבָלָם ("to suffer pains") in Isa 53:4 (MT) are "[m]etaphors for sin. Hofius, "Fourth Servant Song," 165 n.8. Carson, *1 Peter*, 1035, agrees such "sickness" "may, of course be a metaphor for sin, but certainly it is not less than an identification of the outworking of sin in the 'sickness' of the entire Israelite nation it its estrangement from the God of the covenant."
[248] Sapp, "Isaiah 53," 182-89 (translating as, "and suffers pain for our sakes")

in terms of bearing the consequences of sin (Lev 20:20); (4) נָשָׂא plus a particular sin, and

ἀναφέρω plus a particular sin, can mean to bear that particular sin in terms of bearing the

consequences of that sin (Num 14:33). Regarding φέρω, Muraoka includes the entry "to

endure, bear." This parallels bearing sin in Isa 53:11-12 and accords with the overall

context of the Servant experiencing difficulties, as well as the underlying נָשָׂא.[249]

Regarding סבל, *HALOT* includes a qal entry "to carry," such as, "a burden," "pain,

aches," or "punishment," and Kellermann agrees with "'carry' in the qal."[250] Kellermann

also notes the similarity between סבל in Isa 53:11 and that in Lam 5:7, holding that "Lam.

5:7 points out that the children will have to bear the guilt of their fathers' sins as

punishment."[251] Indeed, Lam 5:7 depicts the surviving sons of Israel using סָבַל עָוֹן (as in

Isa 53:11) when they state, "Our fathers sinned; they are no more. We have borne[252] their

iniquities," (אֲנַחְנוּ עֲוֹנֹתֵיהֶם סָבָלְנוּ).[253] The surrounding context (5:1-18) describes the

suffering of the sons. With this in mind, the operative phrases above in Isa 53:4 (LXX)

and 11 and 12 (MT/LXX) can mean to bear the consequences of sin.[254]

Indeed, these phrases in Isa 53:4 (LXX) and 11, 12 (MT/LXX) probably do mean

to bear the consequences of sin.[255] As Israel's experience suggests, the consequences of

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[249] Muraoka, *Lexicon of the Septuagint*, 713 (italics omitted).
[250] *HALOT* 741; D. Kellermann, "סָבַל," *TDOT* 10:141.
[251] Kellermann, "סָבַל," 141; Groom, "Why Did Christ Die?," 101 (citing Lam 5:7 in connection with interpreting Isa 53:11).
[252] Williams, *Hebrew Syntax*, § 162.
[253] R. B. Salters, *A Critical and Exegetical Commentary on Lamentations* (ICC; London: T&T Clark, 2010), 340,351 (bearing iniquities is "bearing punishment").
[254] Hofius states with reference to Isa 53:4,11,12 (MT), the verbs נשׂא and סבל each appear twice as synonyms meaning 'to bear.' Both are construed with terms [עָוֹן, חֵטְא] or metaphors ['sicknesses,' 'pains'] for sin. In Isaiah 53:4aα and 12cα the expression נשׂא plus a term for sin has a meaning well attested in the Old Testament: 'to bear guilt,' which more precisely means 'to have to bear the punitive consequences of one's guilt.' The same meaning is to be presupposed for the synonymous expression סבל plus a term for sin in Isaiah 53:4aβ and 11bβ." Hofius, "Fourth Servant Song," 165-66. Thus, Hofius seems to hold that Isa 53:4 (MT) also conveys bearing the consequences of sin.
[255] As elsewhere in this paper, the effort is to provide an interpretation of the OT text (here, Isa 53) without an exhaustive exegesis, considering that our focus is on NT material.

sin can involve negative circumstances (*e.g.*, physical suffering and death) meted out by

God (Deut 28:15-68, especially vv. 20, 22, 24, 51, 61). Isaiah 53 depicts the Servant[256]

bearing sins (as discussed above) in the context of physical suffering and death of the

Servant that is caused by God. More specifically, God causes the servant to suffer

"vicarious[ly]" for the sins of others (Isa 53:6 (MT/LXX), 10 (MT)).[257] Such suffering

includes physical suffering (Isa 53:5 (MT/LXX))[258] and death (Isa 53:12 (MT/LXX)).[259]

Further, this suffering of the Servant is likely "chastisement" or "punishment" (מוּסַר)

from God (Isa 53:5 (MT)).[260] The genitive שְׁלוֹמֵנוּ is likely a "genitive of purpose" (the

chastisement for our peace), considering the benefits (righteousness, intercession)

accruing to others after the Servant's chastisement (Isa 53:11-12 (MT)).[261] As a result,

such bearing of sin in Isa 53:4 (LXX) and 11,12 (MT/LXX) probably entails

experiencing the consequences of sin.[262]

In a similar way, 1 Pet 2:24a and the surrounding context calls out the suffering

and death that Christos experienced in connection with τὰς ἁμαρτίας ... ἀνήνεγκεν. This

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[256] The Servant in Isa 53 is probably an individual. Groom, "Why Did Christ Die?," 100.

[257] Smith, *Isaiah 40-66*, 447,450,452,457-58; Watts, *Isaiah 34-66*, 788-89; Oswalt, *Isaiah*, 389,400,405 (the servant "did not merely die *with* the rebels ... he died *for* the rebels...." (405)); John Goldingay and David Payne, *A Critical and Exegetical Commentary on Isaiah 40-55* (Vol. II; London: T&T Clark, 2006), 306,308-09,318-19 (the servant "shares in that experience" of being "wounded and crushed"); Hofius, "Fourth Servant Song," 167 ("Yahweh himself thus redirects the due punishment from the guilty by discharging it upon the innocent Servant.").

[258] Smith, *Isaiah 40-66*, 450-51; Watts, *Isaiah 34-66*, 788; Goldingay/Payne, *Isaiah 40-55*, 306; Oswalt, *Isaiah*, 387; Williams, *Doctrine of Salvation*, 106-07.

[259] Smith, *Isaiah 40-66*, 463; Watts, *Isaiah 34-66*, 790; Goldingay/Payne, *Isaiah 40-55*, 329; Oswalt, *Isaiah*, 405; Groom, "Why Did Christ Die?," 100.

[260] Smith, *Isaiah 40-66*, 450-52; Watts, *Isaiah 34-66*, 788; Oswalt, *Isaiah*, 387; Goldingay/Payne, *Isaiah 40-55*, 307 (suggesting "disciplining of a pupil by a teacher or a child by a parent" is better than "punishment" by "a court"); *HALOT* 557 ("discipline, as chastisement")(bold omitted). παιδεία in Isa 53:5 (LXX) can also mean "chastisement." LSJ 1286. But, Muraoka, *Lexicon of the Septuagint*, 518, lists the closest entry for παιδεία as "lesson taught or learned by way of punishment or constructive criticism" (italics omitted), which may reflect the LXX translator's wrestling with what exactly happens to the Servant. Sapp, "Isaiah 53," 171-72,181-89.

[261] Smith, *Isaiah 40-66*, 451,461-64.

[262] Williams, *Doctrine of Salvation*, 106-07; Smith, *Isaiah 40-66*, 449; Goldingay/Payne, *Isaiah 40-55*, 304,327,330; Oswalt, *Isaiah*, 389,405-06; Janowski, "He Bore Our Sins," 69.

includes his suffering (ἔπαθεν, v. 20; πάσχων, v. 21), being reviled (λοιδορούμενος, v. 23), his suffering and death on the ξύλον/cross (ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, v. 24a[263]), and his wound (μώλωπι, v. 24c).[264] ξύλον references Christos' cross, given that: (1) lexically, ξύλον is "wood," "tree," or "wood for human violence: cross, club, or stocks for the feet;"[265] (2) 1 Pet 2:22-24 refers to Christ's suffering, and 1 Pet 3:18 suggests Christos' death is salvific;[266] and (3) in Acts 5:30 and 10:39, Luke depicts Peter using ξύλον for cross.[267] Thus, such suffering and death on the cross accord with Christos taking the consequences of the sins of others.

Moreover, with ξύλον in 1 Pet 2:24a, Peter seems to allude to Deut 21:23 (LXX) and thereby to suggest that in his crucifixion Christos suffered the curse of God. Evidence for this allusion includes, first, that σταυρός is used 27 times in the NT for cross,[268] while ξύλον is used four times (outside 1 Pet: Acts 5:30; 10:39; 13:29; Gal 3:13, two in Acts being from Peter[269]); such a disparity suggests Peter chose ξύλον for a reason, i.e., to allude to Deut 21:23 (LXX).[270] Second, ἐπὶ τὸ ξύλον in 1 Pet 2:24a is similar to ἐπὶ τοῦ ξύλου and ἐπὶ ξύλου in Deut 21:23 (LXX). Third, Peter's reference to Christos' τῷ σώματι αὐτοῦ (1 Pet 2:24a) connects with the individual's τὸ σῶμα αὐτοῦ in Deut 21:23 (LXX).[271] Moreover, fourth, the order of σῶμα/ξύλον in 1 Pet 2:24a is similar to that in the first clause of Deut 21:23 (LXX): ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον and τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου, respectively. Fifth, each person (Christos and the one

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[263] Carson, *1 Peter*, 1305.
[264] Conceptual parallels in Mark are at Mark 14:65; 15:17-20,24-25,29-32.
[265] Heinz-Wolfgang Kuhn, , "ξύλον," *EDNT* 2:487.
[266] Reinhard Feldmeier, *The First Letter of Peter: A Commentary on the Greek Text* (trans. Peter H. Davids; Waco, Tex.: Baylor University Press, 2008), 199,201.
[267] Elliott, *1 Peter*, 533; Eckhard J. Schnabel, *Acts* (ZECNT; Grand Rapids, Mich.: 2012), 312,502.
[268] Statistic from Bibleworks 10, accessed on March 5, 2019.
[269] Beare, *Peter*, 124; Davids, *Peter*, 112.
[270] Felix, "Penal Substitution," 186.
[271] Osborne, "Guide Lines," 400.

in Deut 21:23) died under cloud of "criminality" (Deut 21:22), the Roman cross being

"for the punishment of subversives, violent criminals, and rebellious slaves" and being,

according to Cicero, "the tree of shame."[272] Thus, this allusion provides another sense –

cursed by God – in which Christos suffered the consequences of sin.[273]

Michaels, however, seems to reject the allusion to Deut 21:23. He argues, first,

that the omission of κρεμάσαντες (hanged) in 1 Pet 2:24 – but which Peter uses in Acts

5:30 and 10:39 – unhinges 1 Pet 2:24 from Deut 21:23. Michaels seems to be suggesting

that an allusion to Deut 21:23 should use a form of κρεμάννυμι, as Deut 21:22 and 23 use

κρεμάσητε and κρεμάμενος, respectively. This omission admittedly is one less

connection between the texts. But, the reference to the body – not in Acts 5:30; 10:39 –

helps in 1 Pet 2:24, as well as the other connections above. Further, Peter's generality in

1 Pet 2:24a allows for a more immediate connection with the slaves whom Peter wants to

follow Christos's example. Second, Michaels argues that "the emphasis is not on the

shame or curse of being hanged on the cross (as in ... Galatians ...) but rather on the

removal of sins which the cross of Christ accomplished ...."[274] Granted, removal of sins

coincides with the redemptive aspects of 1 Pet 2:24a. However, in the larger context

Christos serves as an example, which draws on the abuse he suffered (1 Pet 2:23-24).

Accordingly, Peter implicitly conveys Christos' shame by referencing the cross (ἐπὶ τὸ

ξύλον) in 2:24. Moreover, an implicit reference to the curse, as opposed to an explicit

reference as in Gal 3:13, allows for a more immediate connection with the slaves.

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[272] Hiebert, "Christ's Example," 40-41; Selwyn, *Peter*, 181; Osborne, "Guide Lines," 400; Elliott, *1 Peter*, 534.

[273] Beare, *Peter*, 124; Hiebert, "Christ's Example," 40; Osborne, "Guide Lines," 400; Davids, *Peter*, 111-12; Jobes, *1 Peter*, 197. An argument against such an allusion is that Peter's Gentile readers would not necessarily have recognized and comprehended the allusion. With his references to the OT in 1 Peter (*e.g.*, 1:16,24; 2:6,7,8; 3:20), Peter seems to assume some acquaintance with the OT, suggesting his readers might have detected the allusion.

[274] Michaels, *1 Peter*, 148.

Furthermore, Christos' suffering and death in 1 Pet 2:24a suggest that he bore these as penal consequences in the place of sinners. The following, thus, argues for penal substitution in this text, even though the text does not explicitly mention chastisement (מוּסָר /παιδεία), as does Isa 53:5. In terms of punishment, God's punishment is implicit. Christos entrusted himself to God, implying that his suffering and death was God's will (1 Pet 2:23).[275] Peter indicates the suffering of other followers of Christos occurs in accordance with God's will (3:17; 4:19), suggesting the suffering of their leader would be according to God's will as well. Additionally, that God judges (τῷ κρίνοντι) in 2:23 suggests God renders judgment (e.g., on the question of guilt) and sentence, indicating God punishes sinners. God's judgment of sin is further suggested in Peter's reference to "the patience of God" and the ensuing Flood in 3:20 and in his explicit mention of "the judgment" (τὸ κρίμα) in 4:17.[276] Further, Christos' suffering and death, as 1 Pet 2:24a provides, was for "our sins," suggesting God's judgment of sins.

In terms of substitution, though ὑπέρ of ἔπαθεν ὑπὲρ ὑμῶν in 1 Pet 2:21 can be interpreted representationally or substitutionally, substitution seems to be involved in 2:24a.[277] In support, Christos' sinlessness in 2:22 together with τὰς ἁμαρτίας ἡμῶν in 2:24a suggest sinners merited punishment. Further, the intensive αὐτὸς in 2:24a suggests only Christos, no one else, bore the sins.[278] Moreover, the positive change for sinners

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[275] Similarly, the slaves, for whom Christos serves as an example, were to bear griefs "on account of their awareness of God" (διὰ συνείδησιν θεοῦ), suggesting God's will that they so bear (1 Pet 2:19). Elliott, *1 Peter*, 511-12 (translating ὑποφέρει as "bears up under"). This also seems to implicate God's will that they suffer.

[276] Achtemeier, *1 Peter*, 263,315 (τὸ κρίμα is "the final judgment").

[277] Dan G. McCartney, "Atonement in James, Peter and Jude," in *The Glory of the Atonement: Biblical, Historical & Practical Perspectives* (eds. Charles E. Hill and Frank A. James III; Downers Grove, Ill.: InterVarsity, 2004), 181-82. For analytical purposes, Felix helpfully notes that "penal" and "substitution" are separate issues in deciding whether "penal substitution" is viable. Felix, "Penal Substitution," 172.

[278] Felix, "Penal Substitution," 185.

after Christos' crucifixion in 2:24b-c (living righteously; healing) suggests Christos' bearing was effectual for sinners.[279]

Further, Isa 53 – a text that Peter draws upon in 1 Pet 2:24 and its surrounding context – suggests penal substitution.[280] We have noted evidence above suggesting that the Servant experienced suffering and death, God's punishment of the Servant for the sins of others. Hofius, who holds Isa 53 conveys substitution, suggests the various first-person plural (for the others) and third-person singular (for the Servant) references in Isa 53 (*e.g.*, v. 4-6), with only the Servant bearing sins/consequences (in comparison with other OT texts that suggest "joint liability" or that the guilty party bears this), conveys substitution. Further, as Hofius further argues, the Servant as אשם in Isa 53:10 "takes responsibility for their ['the guilty'] guilt with his own life," thereby "wiping out guilt" and thus conveying substitution.[281] We argue that even if אשם is a "guilt offering" in 53:10, the text indicates that he is the offering for others, such that the others do not have to become such offerings for themselves. Accordingly, Isa 53 suggests penal substitution, which in turn suggests penal substitution in 1 Pet 2:24a.[282]

An objection to this view (1) is that it does not adequately account for cultic overtones in 1 Pet 2:24a. This is addressed in the next section, but it probably does not

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[279] Thielman, "The Atonement," 115 (holding to penal substitution).

[280] McCartney, "Atonement," 181.

[281] Hofius, "Fourth Servant Song," 163-68.

[282] With Peter using Christos as an example for the Christian household slaves, he sees a similarity between the suffering of these slaves and what Christos, the "Suffering Servant," had to endure. Jobes, *1 Peter*, 180,188. But, because Christos alone bears sins redemptively by taking the consequences of sins, *e.g.*, being accursed by God (Deut 21:23), the slaves could have been encouraged in their suffering (1 Pet 2:18). That is, because Christos suffered such accursedness, they could infer from 1 Pet 2:24a that they themselves were not accursed by God in their slavery but that he was with them (contrary to what Deut 28:41 might discouragingly suggest). Duane L. Christensen, *Deuteronomy 21:10-34:12* (WBC 6b; Nashville, Tenn.: Thomas Nelson, 2002), 678,687 (referencing the curse of "captivity" in Deut 28:41).

undercut the strength of this view.[283]

In conclusion, a strong case seems to be made that τὰς ἁμαρτίας ἡμῶν αὐτὸς

ἀνήνεγκεν in 1 Pet 2:24a means that Christos bore our sins in terms of taking the

consequences of those sins. This is supported lexically, in the near context, and in view

of the OT, including Isa 53.[284]

2. Christos offered our sins or sin offerings

According to this view of τὰς ἁμαρτίας ... ἀνήνεγκεν, Christos offered himself

and thereby our sins or sin offerings in his body on the cross. The following describes

this view, submits evidence in support, and makes objections.

Weiss views ἀναφέρω here as "'to offer sacrifices,' 'to sacrifice.'" Indeed, he

states that in 1 Pet 2:24a "ἀνήνεγκεν is also to be construed as 'to sacrifice,'" asserting

that Christos makes a "self-offering ... ἐν τῷ σώματι αὐτοῦ for our sins."[285]

According to a related interpretation, the offering of the sacrifice is implied. That

is, Christos "Himself carried up our sins in His own body on to the tree," with the tree

being an "altar" of sacrifice.[286] In so doing, as Bigg holds, Christos is both "Priest" who

"bring[s] a sacrifice and lay[s] it upon the altar" and the "Victim" that is sacrificed. The

actual making of the sacrifice seems to be implied in the reference to the cross where

Christos died in 2:24a and given that his death was effectual for producing positive

change in 2:24b-c (righteous living; healing). The cross is the altar, and Christos is a

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[283] Selwyn, *Peter*, 180; Williams, *Doctrine of Salvation*, 103 (even Williams, an advocate of the view (1), does not wish "to completely reject any notion of sacrifice here").

[284] Williams, *Doctrine of Salvation*, 105-06.

[285] Weiss sees ἀναφέρω here as also conveying "carrying," resulting in "the doing away or setting aside of sins, which Christ has taken up with Him when He hangs in His body on the cross." Konrad Weiss, "φέρω κτλ.," *TDNT* IX:61.

[286] Bigg, *St. Peter and St. Jude*, 147

"sin-offering," as Bigg states.[287] Schelkle clarifies, holding that " [t]he sacrifice … is … not the sins, but it is his body."[288]

Both "to offer" and "to carry up" are lexically supportable for ἀναφέρω. Kremer lists "offering up a sacrifice" and to "carry up, bring up" as entries for ἀναφέρω.[289] Both are possible translations in 1 Pet 2:24a: Christos offered up our sins in his body on the tree; Christos carried up our sins in his body to the tree, with offering being implicit. Similarly, Spicq defines ἀναφέρω as "to ascend or to carry from one place to another." He clarifies, however, stating, "in both testaments, *ascend* or cause to ascend has above all a sacrificial usage and figures in the cultic vocabulary. The priests carry and transport the victim, raise it to place it on the altar, and offer it as a sacrifice." Thus, Spicq seems to suggest that in cultic contexts ἀναφέρω can implicitly include all such actions.[290] The remaining discussion of this view (2), thus, deems that ἀναφέρω in the context of 1 Pet 2:24 means "to offer a sacrifice."

Furthermore, 1 Peter arguably provides contextual support for this offering view (2). First, Peter includes cultic vocabulary, arguably providing a cultic context for seeing ἀναφέρω as "to offer up" or "to carry up." Such vocabulary includes: (1) 1:2: "sprinkling of the blood of Jesus Christ;" (2) 1:16: "you shall be holy, because I am

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[287] Bigg, *St. Peter and St. Jude*, 147 (but, Bigg also holds that ἀναφέρω has "a double meaning" in 1 Pet 2:24a, the other being that Christos "bore the consequences of the sins of His people on the Cross of shame," holding thus also to view (1)). Lightfoot, *2 Corinthians and 1 Peter*, 114-15, also seems to follow this related interpretation. On the other hand, Hiebert, "Following Christ's Example," 40, does not follow this view (2) but interprets it, stating that "Peter's thought [in 1 Pet 2:24] centered on the final sacrificial act, not the preparatory bringing up."

[288] Karl Hermann Schelkle, *Die Petrusbriefe. Der Judasbrief* (HThK; 3rd ed.; Vol. XIII/2; Freiburg, Germany: Herder, 1970), 85 (the original reads, "Das Opfer, das der Erlöser auf diesen Altar hinauftrug, ist natürlich nicht die Sünde, sondern es ist sein Leib."). Michaels, *1 Peter*, 148 (noting "Schelkle's qualification that the sacrifice is not really the sins").

[289] Kremer, *EDNT* 1:94. Similarly, LSJ 125 lists to "offer in sacrifice" and to "carry up" as options.

[290] Spicq, *TLNT*, 1:117. Spicq cites 1 Macc 4:53, apparently interpreting ἀνήνεγκαν θυσία … ἐπὶ τὸ θυσιαστήριον as including such carrying, transporting, raising, placing, and offering.

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holy;"[291] (3) 1:19: "as of an unblemished and spotless lamb;" (4) 1:22: "have purified

your souls;"[292] (5) 2:5: "holy priesthood;" and (6) 2:5: "to offer spiritual sacrifices."

Further, Bigg sees a connection between 1 Pet 2:20 (Christos being without sin and

deceit) and "an unblemished and spotless lamb" (ἀμνοῦ ἀμώμου καὶ ἀσπίλου) of 1 Pet

1:19.[293] Second, Peter uses ἀναφέρω in 1 Pet 2:5 to mean "to offer," stating, "to offer

spiritual sacrifices" (ἀνενέγκαι πνευματικὰς θυσίας).[294] The term θυσίας suggests

ἀνενέγκαι means "to offer." If "to offer" is in Peter's mind in 2:5, "to offer" might be

what he intended in 2:24a as well. Third, Peter seems to suggest Christos as a sacrifice,

given the references to his sinlessness (2:21), his death on the cross (2:24a), and his death

being for the sins of others (2:24a). Even Marshall, who accepts view (1) of 1 Pet 2:24a

and explicitly rejects that "Christ carried our sins onto the cross or that he placed them on

an altar," states, Peter "teaches that Christ bore our sins in the sense that he took their

consequences upon himself and, *by his sacrificial death*, atoned for them" (emphasis

added).[295]

Texts outside of 1 Peter also provide some support for this view. These texts

(*e.g.*, Gen 8:20 (LXX); Exod 29:18 (LXX); Lev 16:25 (LXX); Jas 2:21) employ a form of

the verb ἀναφέρω together with the prepositional phrase ἐπὶ τὸ θυσιαστήριον. Exodus

29:18 (LXX), for example, commands offering (ἀνοίσεις) a ram on the altar (ἐπὶ τὸ

θυσιαστήριον).[296] Thus, ἀναφέρω ἐπὶ τὸ θυσιαστήριον influences the interpretation of

ἀναφέρω ἐπὶ τὸ ξύλον, given their "unquestionable similarity," as Bigg states. The

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[291] Achtemeier, *1 Peter*, 122, holds this cites Lev 19:2. Schreiner, *1,2 Peter, Jude*, 80, suggests this "cite[s]
a theme that is suffused throughout all of Leviticus," referencing Lev 11:44-45; 19:2; 20:7,26.
[292] Schreiner, *1,2 Peter, Jude*, 91.
[293] Bigg, *St. Peter and St. Jude*, 146.
[294] Michaels, *1 Peter*, 148; Osborne, "Guide Lines," 399.
[295] Marshall, *1 Peter*, 94-95.
[296] John I. Durham, *Exodus* (WBC 3; Waco, Tex.: Word Books, 1987), 391 (translating the MT, "you are to
offer as smoke on the Altar the entire ram").

parallel between θυσιαστήριον and ξύλον with "Peter put[ting] the Cross in the place of the altar" suggests that the cross was an altar, according to Bigg.[297]

Substantial objections to this view concern the nature of the offering. That is, in his rebuttal of this view, Michaels states, "the idea of Jesus offering up our sins as a sacrifice that God accepts is intolerable in any known Jewish or early Christian context (contrast, *e.g.*, the faultless and flawless lamb whose blood is shed for redemption according to [1 Pet] 1:19)." Similarly, Achtemeier argues, "nowhere in any [OT] cultic language is there the notion of sins being laid upon the altar."[298] Bigg seems to respond to this latter objection, stating that "the essence of sacrifice [in the OT] lies in the idea that the innocent victim is not polluted by the load of guilt which it carries." Even if this is accurate, Bigg seems to have shifted the direct object of ἀνήνεγκεν in 1 Pet 2:24a to the sacrificial victim's body (Christos' body), like Schelkle. Bigg's statement that Christos was a "sin-offering" reinforces this understanding of this statement. However, Schelkle's view that Christos offered his body rather than the sins, however, runs afoul of the grammar in 1 Pet 2:24a, namely, that ἁμαρτίας is the direct object of ἀνήνεγκεν.[299] Further, our review of the LXX and some second Temple literature including Philo and Josephus, did not find an instance of ἁμαρτία as the direct object of ἀναφέρω.[300]

Selwyn interprets Bigg as suggesting that ἁμαρτίας in 1 Pet 2:24a references the "'sin-offering' of the Levitical rites." As Selwyn adduces and as discussed above in the

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[297] Bigg, *St. Peter and St. Jude*, 147; Lightfoot, *2 Corinthians and 1 Peter*, 114.

[298] Michaels, *1 Peter*, 148; Williams, *Doctrine of Salvation*, 104,109 (also quoting Michaels and rejecting this view). Achtemeier, *1 Peter*, 202. Similarly, in his rebuttal of this view, Michaels, *1 Peter*, 148, states, "the idea of Jesus offering up our sins as a sacrifice that God accepts is intolerable in any known Jewish or early Christian context (contrast, e.g., the faultless and flawless lamb whose blood is shed for redemption according to [1 Pet] 1:19)." Williams, *Doctrine of Salvation*, 104,109 (also quoting Michaels and rejecting this view).

[299] Michaels, *1 Peter*, 148.

[300] This search used Bibleworks 10 in December 2018.

chapter on 2 Cor 5:21a, the OT does use ἁμαρτία when referencing a sin offering, either

ἁμαρτία without a preposition or ἁμαρτία as the object of, for example, περί.[301] With this

understanding, Christos offers up or carries up a plurality of sin offerings in his body (ἐν

τῷ σώματι αὐτοῦ), which is the sin offering, as Bigg would see it. Thus, the sense of 1

Pet 2:24a seems to be that the plurality of sin offerings merges into one primary sin

offering of Christos' body. Christos as a sin offering receives some support, as discussed

above with respect to 2 Cor 5:21a, from Isa 53:10 (LXX), which suggests a sin offering

(περὶ ἁμαρτίας) was given.

Three arguments stand against Christos as the primary sin offering in 1 Pet 2:24a.

First, the grammar of 1 Pet 2:24a works against this understanding. Because ἁμαρτίας is

plural, ἁμαρτίας does not match with a singular sin offering (Christos' body). Second,

Christos offering a plurality of sin offerings in his body does not accord with OT sin

offerings. The sin offering there is, for instance, the single victim, not a plurality of sin

offerings in a single victim (Lev 4:3). In apparently accepting the sacrificial view,

Donelson seems to wrestle with the grammatical objection, concluding, "Somehow Jesus'

body contains the sacrifice but is not the sacrifice."[302] If that is the case, then what Jesus

offers are sins or sin offerings, and this remains a problem, as argued. Third, because of

the verb of ἀναφέρω in 1 Pet 2:24a, Peter likely alludes to Isa 53:11-12 (LXX), not to the

sin offering in Isa 53:10 (LXX).[303] Further, ἀναφέρω ἁμαρτίας in Isa 53:11-12 (LXX)

probably refers to bearing the consequences of sin, not to offering sin offerings.

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[301] Selwyn, *Peter*, 180.

[302] Donelson, *1 & II Peter and Jude*, 85 ("Christ is not the sacrificial animal, and the wood is not the altar ... Jesus carries not a sacrifice but 'our sins,' not to the altar but 'in his body upon the wood.' Somehow Jesus' body contains the sacrifice but is not the sacrifice.").

[303] Though not specifying Isa 53:10, Bigg seems to refer to it when he accepts that the Servant is a sin offering. Bigg, *St. Peter and St. Jude*, 147.

3. Christos carried our sins away to the cross

According to this view of τὰς ἁμαρτίας ... ἀνήνεγκεν, Christos bore our sins *"up to* the tree," as Deissmann states. He explains that "when Christ *bears up to* the cross the sins of men, then men have their sins no more; the *bearing up to* is a *taking away.* The expression [τὰς ἁμαρτίας ... ἀνήνεγκεν] thus signifies quite generally that Christ took away our sins by His death."[304] Michaels, who follows Deissmann, holds that 1 Pet 2:24a means that Christos "carried our sins in his body to the cross." He further notes, "the point is simply that he carried them [our sins] away," and argues that "the emphasis is ... on the removal of sins which the cross of Christ accomplished."[305] Clarifying what his view does not hold, Deissmann states, "there is no suggestion whatever of the special ideas of substitution or sacrifice" in 1 Pet 2:24a, which Michaels also seems to follow.[306] This rejection of substitution (thus apparently rejecting the view (1) that Christos bore consequences) and sacrifice distinguishes this view from views (1) and (2), above.[307] Though this view is similar to the view that Christos carries away sins as the scapegoat, we assess that view below with its own idiosyncrasies.

Lexically, ἀναφέρω as "to bear up" or "to carry" is supportable. First, we view Deissmann and Michaels to be using "to bear" and "to carry" synonymously (except for

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[304] Adolf Deissmann, *Bible Studies: Contributions Chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity* (trans. Alexander Grieve; Peabody, Mass.: Hendrickson, 1988), 89-90.

[305] Michaels, *1 Peter*, 148 (referring to 1 Pet 2:24b for further support; "ἀνήνεγκεν in itself still means simply 'bear' or 'carry away'"). Deissmann, *Bible Studies*, 90, similarly states, "the writer intends merely to establish the fact that Christ in His death has removed the sins of men."

[306] Deissmann, *Bible Studies*, 90. Michaels, *1 Peter*, 148 ("the emphasis is not on the shame or curse of being hanged on the cross ... but rather on the removal of sins which the cross of Christ accomplished (cf. v 24b)").

[307] For instance, Felix holds to view (1) while still holding that ἐπὶ τὸ ξύλον means "to the cross," seeing ἐπὶ with an accusative object as conveying "motion toward a destination." Felix, "Penal Substitution," 186,188.

Deissmann's preposition "up"). Second, Kremer holds that ἀναφέρω can mean to "carry up."[308] In a similar vein, Weiss holds that ἀναφέρω in 1 Pet 2:24a means "carrying," more specifically, "the doing away or setting aside of sins, which Christ has taken up with Him when He hangs in His body on the cross."[309] Michaels omits the preposition "up" (which reflects the prefix ἀνα[310]), apparently holding that "up" is inherently included in carrying sins to a cross, or simply that Christos "carr[ied]" and "handed over" the sins "to" the cross for their removal.[311]

A significant reason advanced in support of this view is the use of the accusative case for the object of the preposition in the second prepositional phrase of 1 Pet 2:24a, ἐπὶ τὸ ξύλον. Deissmann states, "*ἐπὶ cum acc.* at once introduces the meaning *to carry up to.*"[312] Thus, the accusative requires "to" for ἐπί in 1 Pet 2:24a, thereby conveying "motion toward a destination."[313]

In response, the preposition ἐπί in first century A.D. Koine Greek exhibited overlap between the genitive and accusative cases. In other words, the accusative could be used with ἐπί in place of the genitive. According to BDF, ἐπί with a genitive object typically means "'on, upon' in response to the question 'where?,'" but it "[a]lso answer[s] the question 'whither?' [to where?]." Furthermore, ἐπί with an accusative object, "as in classical Greek, is used not only in response to the question 'whither?' ... but also often ... in response to the question 'where?' instead of classical gen[itive] or

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[308] Kremer, *EDNT* 1:94.
[309] Weiss, *TDNT* IX:61 (holding that ἀναφέρω communicates "two ideas," one being the one being quoted here and the other being "the self-offering of Christ ἐν τῷ σώματι αὐτοῦ for our sins").
[310] Weiss, *TDNT* IX:60.
[311] BDAG 75 (bold omitted).
[312] Deissmann, *Bible Studies*, 89 (emphasis in original); Michaels, *1 Peter*, 148 (accepting the translation "to," but indicating the decision may be contextual).
[313] Felix, "Penal Subsitution," 186; Kelly, *Epistles of Peter and Jude*, 122-23 (others arguing ἐπί plus accusative object means "motion towards").

dat[ive]...."[314] Asking "where" suggests something is static, not in motion, whereas

asking 'whither' suggests something is in motion. Robertson similarly notes that "the

accusative would present the general idea of extension modified by the fact that the

accusative tended to absorb the other cases without insisting on the distinct case-idea.

Thus sometimes either case ['locative,' genitive, or accusative] with ἐπί would give

substantially the same idea, though technical differences did exist."[315] Likewise,

Moulton holds that the "local upon can in fact be rendered by ἐπί with gen., dat., or acc.,

with comparatively little difference of force."[316] Accordingly, ἐπί in the accusative can

be glossed "on," "upon," or "to."[317] The question of how to translate ἐπί is thus a

contextual decision.[318]

Making this contextual decision opens up other possible interpretations of 1 Pet

2:24a, besides that of Deissmann and Michaels. Because of the reasons argued above, 1

Pet 2:24a seems to say more than simply that Christos removed sins, but that he did so by

bearing the consequences of sin on the cross.[319]

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[314] BDF §§ 233,234. F. Blass, A. Debrunner, and R. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), §§ 233,234. James Hope Moulton and Nigel Turner, *A Grammar of New testament Greek: Syntax* (Vol. III; Edinburgh: T. & T. Clark, 1963), 271-72, similarly hold that "[i]n class. Greek [ἐπί plus accusative] answers [the] question 'whither', but also in Hellenistic it is interchangeable with gen. and dat. ...."

[315] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, Tenn.: Broadman, 1934; 7th printing, 2010), 600-01;

[316] James Hope Moulton, *A Grammar of New Testament Greek: Prolegomena* (3rd ed.; Vol. I; Edinburgh: T. & T. Clark, 1908; repr. 1967), 107.

[317] BDAG provides a gloss for ἐπί with accusative as "on." BDAG 363 (bold and italics omitted). According to Wallace, glosses for ἐπί with an accusative object include "on, upon, to, up to, against." Wallace, *Greek Grammar*, 376 (italics omitted);

[318] Williams, *Doctrine of Salvation*, 104-05. Spicq, *TLNT* 1:118-19, notes that with ἀναφέρω in 1 Pet 2:24a "most commentators see a reference to the LXX of Isa 53:12 and understand 1 Pet in the same sense: bear sins – undergo punishment for sins." He then goes on to reject Deissmann's view, asserting that Deissmann's example (moving a liability to another human being) in support of his interpretation is not analogous to 1 Pet 2:24.

[319] Marshall, *1 Peter*, 95.

4. Christos carried our sins away as the scapegoat

According to this view of τὰς ἁμαρτίας ... ἀνήνεγκεν, Christos carried our sins to the cross as the scapegoat. Witherington affirmatively finds in 1 Pet 2:24 that with "Christ [as] the bearer or carrier of sin for others in his body, ... the scapegoat concept is applied to Jesus."[320] More cautiously, Kelly argues that "the imagery of the scapegoat" "may well be peripherally present [in 1 Pet 2:24a], for although the scapegoat was not killed but driven into the wilderness, the dominant idea here is the removal of sins."[321] As indicated above, "carried (up) ... to" and the removal of sins is supportable in 1 Pet 2:24a. The following addresses whether 1 Pet 2:24a alludes to the scapegoat of Lev 16:20-22.[322]

The evidence for an allusion concerns thematic correspondence and structure. Regarding theme, Lev 16:20-22 describes the scapegoat as physically receiving and taking away the sins of Israel.[323] Regarding structure, 1 Pet 2:24a, Lev 16:22a (LXX), and Lev 16:22a (MT) share a similar structure, suggesting possible dependence by Peter. The texts are as follows:

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[320] Ben Witherington III, *New Testament Theology and Ethics* (Vol. II; Downers Grove, Ill.: IVP Academic, 2016), 252.
[321] Kelly, *Epistles of Peter and of Jude*, 122.
[322] A strategy could be to ascertain whether Isa 53 alludes to the scapegoat, as Elliott suggests. Elliott, *1 Peter*, 532. But, the better case is to determine whether 1 Pet 2:24a so alludes directly, which is our burden.
[323] Milgrom asserts that "[t]he two-handed ceremonial ... serves a transference function: to convey, by confession, the sins of Israel onto the head of the goat." Further, the dispatch of the goat "eliminated" the "power" of "impurity." Milgrom, *Leviticus*, 171-72. Hartley holds that "[i]n this rite the sins are pictured as a burden or weight that is ... 'carried away' ... by the goat." John E. Hartley, *Leviticus* (Word Biblical Commentary; Dallas, Tex.: Word Books, 1991), 241.

Verse	Subject	Direct Object	Verb	First prepositional phrase	Second prepositional phrase
1 Pet 2:24a	ὃς (who)	τὰς ἁμαρτίας ἡμῶν (our sins)	ἀνήνεγκεν (bore)	ἐν τῷ σώματι αὐτοῦ (in his body)	ἐπὶ τὸ ξύλον (to the tree)
Lev 16:22a (LXX)	ὁ χίμαρος (the young he-goat)	τὰς ἀδικίας αὐτῶν (their wrongdoings)	λήμψεται (shall take)	ἐφ᾽ ἑαυτῷ (on itself)	εἰς γῆν ἄβατον (into the impassable land[324])
Lev 16:22a (MT)	הַשָּׂעִיר (The goat)	אֶת־כָּל־עֲוֹנֹתָם (all their iniquities)	וְנָשָׂא (shall carry)	עָלָיו (on it)	אֶל־אֶרֶץ גְּזֵרָה (to "a 'separated region'"[325])

In summary, each of these texts addresses bearing sin in/on the body to some

place. Structurally, each provides a subject, verb, direct object, first prepositional phrase,

and second prepositional phrase. The parallel prepositional phrases are notable,

considering that the authors could have used separate clauses to communicate these ideas.

The first prepositional phrase of each (in terms of word order) associates the sins with the

person/goat, while the second provides the destination. However, the Greek texts use

different vocabulary. Moreover, the scapegoat of Lev 16 goes away alive, while 1 Pet

2:24a references Christos' death.[326]

Nevertheless, because of the structural similarities and because Christos does

accomplish removal of sins (even by way of bearing the consequences of sin), the

allusion seems to be present, even if slight. Thus, Peter seems to suggest that Christos

removes sins as the scapegoat.

[324] Muraoka, *Lexicon of the Septuagint*, 1 (italics omitted).
[325] M. Görg, "גזר," *TDOT* 2:460.
[326] Achtemeier, *1 Peter*, 202.

Conclusion

This chapter has considered various views of τὰς ἁμαρτίας ἡμῶν ... ἀνήνεγκεν in 1 Pet 2:24a. Regarding the view (1) that Christos bore the consequences of sins, this view receives strong support from Isa 53:11-12 (LXX) and the greater OT. Further, bearing sins in terms of bearing the burden of their consequences has a stronger connection with ὑποφέρω and ὑπομένω in 1 Pet 2:19-20. Regarding the view (2) that Christos offered our sins or sin offerings, this encounters substantial problems, in that the OT does not suggest offering sins to God or that a sacrificial victim bears multiple sin offerings. Regarding the view (3) that Christos removed sins, Christos does remove our sins, but probably by way of bearing the consequences of sins. Regarding the view (4) that Christos takes away sins as the scapegoat, this seems to be faintly present in 1 Pet 2:24a.

CHAPTER 4

Comparison and Contrast of 2 Cor 5:21a and 1 Pet 2:24a

In this chapter, we compare and contrast the exegetical data of 2 Cor 5:21a

(chapter 2) and 1 Pet 2:24a (chapter 3) to obtain more clarity as to what Paul probably

meant by ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a. This comparison and contrast strengthens

our understanding of 2 Cor 5:21a, that Paul probably identifies Christos with sin in terms

of being both sin offering and treated as sin, but probably not as sin by way of the

incarnation, as being treated as sinner, as sin bearer, or as scapegoat. This analysis, thus,

corroborates the results of our exegesis in chapter 2, but does so from a different angle.

We begin by noting three assumptions used in this chapter, in order to understand

how such a comparison and contrast might help us to understand 2 Cor 5:21a better.

Then, we align our texts adjacent to each other, noting some similarities and differences.

Next, we list our interpretive views from the prior chapters, showing areas of overlap and

distinction between our texts. Finally, we compare and contrast the interpretive views so

as to suggest which view(s) of 2 Cor 5:21a is most likely.

1. Assumptions

In this chapter, we employ three assumptions. First, observing similarities and

differences between 2 Cor 5:21a and 1 Pet 2:24a can highlight aspects of 2 Cor 5:21a that

may have interpretive significance. Further, the value of comparing and contrasting the

texts for exegetical purposes seems to increase with increased similarity between the

texts. Second, we assume, for the sake of argument, that Paul and Peter did not use the

text of the other when writing their own texts. Thus, this comparison and contrast is not

redaction criticism.[327] Third, we assume both authors had access to, or were otherwise cognizant of, the literature of the OT in its Hebrew and Greek (LXX) forms, as well as Jesus' life, death, and resurrection (either as an eyewitness or by oral tradition). This common background suggests a basis for the existence of similarities between the texts. Conversely, the lack of an item in 1 Pet 2:24a can suggest the lack of that item in 2 Cor 5:21a. On the other hand, Paul and Peter may have written distinctive content to different audiences depending upon their own purposes, even though they shared common underlying texts and an awareness of the history of Jesus.

2. Comparing and contrasting the texts

Here, we summarize some key similarities and differences between 2 Cor 5:21 and 1 Pet 2:24. At least some of these are used below in our assessment of the views discussed above with respect to our texts. Further, these similarities also serve to justify comparing these texts for exegetical purposes with respect to 2 Cor 5:21a.

To facilitate the comparison and contrast, we set our texts, 2 Cor 5:21a and 1 Pet 2:24a, adjacent to one another in a chart. In so doing, certain similarities and differences between the texts become immediately visible. The texts – which are arranged by subject (with modifiers), verb, direct object (with modifiers), object complement, and prepositional phrases – are as follows:

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[327] Even so, Peter had some acquaintance with Paul's writings (2 Pet 3:15-16), but we do not pursue the extent of the acquaintance in this paper. On the other hand, accepting, *arguendo*, Carson/Moo's dating of 2 Corinthians at about A.D. 56 and 1 Peter at about A.D. 62-63, Paul could not have had access to 1 Peter, but Peter could have had access to 2 Corinthians (at least in terms of date). Carson/Moo, *Introduction*, 448,646-47. Indeed, the similarities between 2 Cor 5:21 and 1 Pet 2:24 suggest that Peter may have had access to 2 Cor 5:21. If he did, then that would likely strengthen the conclusions in this chapter. These possible literary relations notwithstanding, Paul and Peter could have known of similar oral traditions about Jesus or have been aware of the teachings of each other by way of oral transmission.

Texts	Subject	Verb	Direct Object	Object Complement	Prepositional Phrases
2 Cor 5:21a	[God]	ἐποίησεν	τὸν μὴ γνόντα ἁμαρτίαν	ἁμαρτίαν	ὑπὲρ ἡμῶν
1 Pet 2:24a	ὃς ... αὐτὸς	ἀνήνεγκεν	τὰς ἁμαρτίας ἡμῶν		(1) ἐν τῷ σώματι αὐτοῦ (2) ἐπὶ τὸ ξύλον

The differences between these two texts are readily apparent. The chart shows different terminology in each of the grammatical categories. While God is the implicit subject in 2 Cor 5:21a, Christos is the referent of the pronominal subject in 1 Pet 2:24a. Further, even though forms of ἁμαρτία are at least associated with the direct object, the direct objects are different: τὸν ... γνόντα and ἁμαρτίας, respectively. Further, only 2 Cor 5:21a includes an object complement. Further, the prepositional phrases between the texts are conceptually different, 2 Cor 5:21a referencing benefit or substitution (ὑπὲρ) and 1 Pet 2:24a referencing location or means (ἐν) and location or destination (ἐπὶ). These differences suggest at least different emphases.

Nevertheless, similarities exist between the texts that bring the texts closer together and possibly suggest similarities in interpretation. While God is the subject of the verb in 2 Cor 5:21a, God seems to be in the background approving of what happens to Christos in 1 Pet 2:21-24. Indeed, Christos entrusted himself to God who judges (2:23), implicating God's will in Christos' suffering and crucifixion. Additionally, as we have seen, ποιέω and ἀναφέρω can both reference making an offering. Further, while the direct object in 1 Pet 2:24a is ἁμαρτίας, the complement of the direct object in 2 Cor 5:21a is ἁμαρτίαν. Thus, ἁμαρτίαν is predicated of the direct object in 2 Cor 5:21a,

thereby closely relating that direct object (Christos) to ἁμαρτίαν. As a result, the direct

objects in both texts are at least closely linked to ἁμαρτία. Moreover, the direct object

and its complement in 2 Cor 5:21a implicitly form an equative clause (though,

grammatically not an actual clause), to wit: the one who did not know sin was (to be)

ἁμαρτίαν; thus, Christos in a sense functions as a subject. Further, ὑπὲρ ἡμῶν of 2 Cor

5:21a is similar to ὑπὲρ ὑμῶν in 1 Pet 2:21 (the near context of 2:24a), both texts

referencing the crucifixion. Moreover, ἡμῶν of ὑπὲρ ἡμῶν in 2 Cor 5:21a relates to

ἡμῶν of τὰς ἁμαρτίας ἡμῶν in 1 Pet 2:24a. That is, Christos being made sin "for us"

(representation or substitution) or "in our stead" (substitution) in 2 Cor 5:21a relates to

Christos in some sense removing our sins for us or in our stead in 1 Pet 2:24a (whether by

taking the consequences of sin, offering himself as a sin offering, carrying our sins away,

or being the scapegoat). These similarities in content and structure support considering 1

Pet 2:24a in conjunction with 2 Cor 5:21a and serve as points of comparison.

Before comparing and contrasting 2 Cor 5:21b and 1 Pet 2:24b, we observe

additional similarities and differences with respect to what is and is not emphasized in 2

Cor 5:21a and 1 Pet 2:24a. Regarding 2 Cor 5:21a, most likely τὸν μὴ γνόντα ἁμαρτίαν

and ὑπὲρ ἡμῶν are positioned before the verb ἐποίησεν in order that each might provide

not emphasis but a "frame of reference," thereby "providing the reader with the primary

basis for connecting what follows with what precedes." On the other hand, the second

ἁμαρτίαν is positioned before the verb to receive additional emphasis. τὸν μὴ γνόντα

ἁμαρτίαν is likely a "topical frame," because Christos' sinlessness is likely implicit in the

prior context, as indicated by the contrast between Christos and sinners in vv. 18-19.

Further, ὑπὲρ ἡμῶν is a frame of reference conveying where the benefit accrues, or, more

likely, that Christos stands in our stead. ἡμῶν is in the prior context, in vv. 16, 18, 19,

and 20. That "we" benefit is implicit in what God does through Christos in vv. 18-19.

Similarly, that others benefit from Christos' death is in vv. 14-15 (ὑπὲρ πάντων; ὑπὲρ

αὐτῶν).[328] On the other hand, the second ἁμαρτίαν receives additional emphasis.

Though Paul references wrongdoings (παραπτώματα) in v. 19, he has not described

Christos as ἁμαρτία before v. 21.[329] Further, though ἐποίησεν is the final element in the

clause, it is probably not emphasized, considering that God is making things happen in

the immediately preceding context; verses 18-20 present God reconciling the world to

himself, not counting wrongdoings, giving a ministry of reconciliation, and urging.[330]

Regarding 1 Pet 2:24a, we also see a frame of reference and items of emphasis.

Though the relative pronoun ὅς is before the verb ἀνήνεγκεν as expected in a relative

clause, ὅς also serves as a frame of reference, namely, a topical frame. In support, the

referent of ὅς (Χριστὸς) is in the immediate prior context. On the other hand, τὰς

ἁμαρτίας ἡμῶν is probably receiving additional emphasis, because it is before the verb

and does not seem to have been lodged in the prior context. The sins of Peter's audience

have not been grouped together comprehensively as "our sins" (τὰς ἁμαρτίας ἡμῶν)

previously in 1 Peter, or as "your sins" at all in 1 Peter.[331] Further, ἐπὶ τὸ ξύλον receives

more emphasis than ἐν τῷ σώματι αὐτοῦ, as the element that is closer to the end of the

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[328] Runge, *Discourse Grammar*, 207,220-24. A clause can include a plurality of frames. Of Runge's list of frames of reference, "spatial" is probably the closest, given his qualification that "spatial frames" can "specify theological states or positions rather than literal places." However, "spatial" can be so broad as to communicate little information. For ὑπὲρ ἡμῶν in 2 Cor 5:21, we suggest that including new categories like "benefit frame" or "substitution frame" might be better, to correspond to functions of the preposition. Wallace, *Greek Grammar*, 383.

[329] Runge, *Discourse Grammar*, 191-92.

[330] Levinsohn, *Discourse Features*, 32,38.

[331] Marshall, *1 Peter*, 94.

clause (Levinsohn's "Default Ordering Principle 4").[332] Thus, Peter highlights the cross

for Christos' example in v. 21 and his redemption of others. In sum, references to

Christos (τὸν μὴ γνόντα ἁμαρτίαν; ὅς) serve as topical frames of reference in 2 Cor 5:21a

and 1 Pet 2:24a, both texts give additional emphasis to ἁμαρτία, and 1 Pet 2:24a

emphasizes the cross (ξύλον), whereas 2 Cor 5:21a does not.

Setting 2 Cor 5:21a and 1 Pet 2:24a in their contexts, we see further similarities

and differences. First, both texts ground a respective exhortation, to be reconciled to God

in 2 Cor 5:20 and to submit to masters in 1 Pet 2:18. Both exhortations thus address

relating to a superior.

Second, 2 Cor 5:21b and 1 Pet 2:24b are especially noteworthy for their

similarity. That is, both 2 Cor 5:21 and 1 Pet 2:24 have depending ἵνα-clauses in their

respective parts b, as follows:

Verse	Conjunction	Subject	Verb	Predicate Nominative	Dative of Manner	Adverbial Element
2 Cor 5:21b	ἵνα	ἡμεῖς	γενώμεθα	δικαιοσύνη θεοῦ		ἐν αὐτῷ
1 Pet 2:24b	ἵνα	(implied ἡμεῖς)	ζήσωμεν		τῇ δικαιοσύνῃ	ταῖς ἁμαρτίαις ἀπογενόμενοι

Both of 2 Cor 5:21b and 1 Pet 2:24b include ἵνα, the subject ἡμεῖς, verbs in the aorist

subjunctive, and an adverbial element. Further, though the adverbial elements are

different, the dying to sins and living for righteousness in 1 Pet 2:24b is enabled by what

Christos did in 2:24a, similar to ἐν αὐτῷ in 2 Cor 5:21b.[333] Further, though the texts are

different in terms of having a predicate nominative or dative of manner, these two

elements are similar in terms of using a form of δικαιοσύνη. A difference between the

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[332] Levinsohn, *Discourse Features*, 32.

[333] Hooker indicates this in her view of interchange in 2 Cor 5:21. Hooker, "Interchange and Atonement," 27.

texts, however, is that 2 Cor 5:21b refers primarily to sinners becoming righteous forensically, while 1 Pet 2:24b focuses on ethical righteousness. The significance of at least some of these observations is addressed below.

3. Initial observations of interpretive views of 2 Cor 5:21a and 1 Pet 2:24a

Here, we list the interpretive views assessed above for 2 Cor 5:21a and 1 Pet 2:24a and make some initial observations. This listing places the views of 1 Pet 2:24a adjacent to the closest views of 2 Cor 5:21a, as follows:

2 Cor 5:21a	1 Pet 2:24a
(1) Christos is sin by way of the incarnation	
(2a) Christos is treated as sin	(1) Christos bore our sins by taking the consequences of sin
(2b) Christos is treated as a sinner	(1) Christos bore our sins by taking the consequences of sin
(3) Christos is sin offering	(2) Christos offered our sin offerings in his body
(4) Christos is sin bearer	(1) Christos bore our sins by taking the consequences of sin (3) Christos carried our sins away to the cross
(5) Christos is scapegoat	(4) Christos carried our sins away as the scapegoat

Aside from view (1) of 2 Cor 5:21a, each of the interpretive views of 2 Cor 5:21a and 1 Pet 2:24a have a corresponding view between these two texts, wherein "corresponding" refers to similarity, not identity. Though we did not find each view exegetically sustainable with respect to either text, that others have considered these views arguably suggests the texts include some evidence pointing in those directions, which suggests a comparison and contrast of corresponding views may be efficacious for our understanding of 2 Cor 5:21a. Thus, our assessment below considers the

corresponding views together, in order to assess further the strength of the views pertaining to 2 Cor 5:21a. The analysis below is segmented according to the views discussed above for 2 Cor 5:21a. First, we consider view (1) of 2 Cor 5:21a, finding some help in the fact that no view of 1 Pet 2:24a corresponds to this view.

4. View (1) of 2 Cor 5:21a

This section considers view (1) of 2 Cor 5:21a relative to 1 Pet 2:24a. Though the views of 1 Pet 2:24a do not correspond to view (1) of 2 Cor 5:21a, we suggest this lack of correspondence helps to confirm our understanding above that view (1) is not exegetically sustainable with respect to 2 Cor 5:21a. We argued above that context suggests that ἁμαρτίαν ἐποίησεν refers to Christos' death on the cross, not his entire life, as with view (1). Evidence for this conclusion includes the reference to Christos' death in the near context, 2 Cor 5:14-15, which also seems to parallel 2 Cor 5:21.

Now, we suggest that 1 Pet 2:24a supports this conclusion. The prepositional phrases in 1 Pet 2:24a – ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον – provide a distinction between the texts that arguably corroborates the timing of Christos being made sin in 2 Cor 5:21a. That is, these prepositional phrases clarify that ἀνήνεγκεν occurred with respect to the cross, and, as indicated above, ἐπὶ τὸ ξύλον emphasizes the cross. Furthermore, the corresponding ἵνα-clauses of 2 Cor 5:21b and 1 Pet 2:24b both suggest redemptive purposes for what Christos did in 2 Cor 5:21a and 1 Pet 2:24a: becoming the righteousness of God in 2 Cor 5:21b and dying to sin and living for righteousness in 1 Pet 2:24b. Additionally, 2 Cor 5:18-19 and 1 Pet 2:24c further clarify that this redemption is also in terms of being reconciled with God (healing of a core relationship) and of being

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healed, respectively. Thus, these similarities – in terms of the redemptive effects –

suggest that the timing of what Christos did in 2 Cor 5:21a is the same as the timing in 1

Pet 2:24a. ἀνήνεγκεν in 1 Pet 2:24a occurred at the time of the cross, as ἐπὶ τὸ ξύλον

emphasizes. Thus, the timing of ἐποίησεν in 2 Cor 5:21a is even more likely at the cross.

On the other hand, that 2 Cor 5:21a lacks the intensive αὐτός as in 1 Pet 2:24a

tends to suggest that Christos might share in the experience of sin with others in 2 Cor

5:21a. Such sharing would be consistent not only with a representational understanding

of ὑπὲρ ἡμῶν but also with view (1) of 2 Cor 5:21a. Nevertheless, the focus on the cross

in 1 Pet 2:24a, together with evidence of a similar focus in 2 Cor 5:21 and its context,

suggest that the timing of Christos being made sin is at the cross. Accordingly, this

comparison to and contrast with 1 Pet 2:24a supports our understanding that view (1) is

not the proper understanding of 2 Cor 5:21a.

5. Views (2a/2b) of 2 Cor 5:21a

This section considers the related views (2a/2b) of 2 Cor 5:21a relative to view (1)

of 1 Pet 2:24a. Comparing and contrasting these views (2a/2b) with view (1) suggests

that views (2a/2b) are quite plausible interpretations of 2 Cor 5:21a, with view (2a)

probably being more likely. As an initial observation, in light of the several similarities

above between 2 Cor 5:21 and 1 Pet 2:24, that view (1) probably best characterizes 1 Pet

2:24a suggests that the view of 2 Cor 5:21a that is closest to this view (1) might be a view

that accurately characterizes 2 Cor 5:21a.

The primary similarity between views (2a) and (2b) of 2 Cor 5:21a and view (1)

of 1 Pet 2:24a relates to the taking of the consequences of sin for others. That views (2a)

and (2b) of 2 Cor 5:21a involve the taking of the consequences of sin for others is

explained as follows, but finds its closest correlation in the argument for penal

substitution in 2 Cor 5:21. As indicated above, while views (2a/2b) do not explicitly

describe Christos as bearing sin as does view (1) of 1 Pet 2:24a, these views hold that

God treated Christos as sin or a sinner, and that ὑπὲρ ἡμῶν together with the exchange

apparent in 2 Cor 5:21b suggests this was for others. View (2b) goes a step further than

view (2a) by holding that, because Christos is a person, then he is a sinner, not simply

sin. The sense of Christos being sin or sinner is probably forensic – not ethical – but

altogether real. Each of views (2a/2b) probably suggests that God's treatment of Christos

as sin or sinner includes meting God's wrath out on sin or the sinner, namely, Christos,

such that penal substitution is more likely than merely representation or interchange in

2 Cor 5:21a. Further, Paul's apparent thematic allusion to Isa 53 (e.g., righteousness of

Servant/Christos; others are sinners; suffering and death of Servant/Christos; resulting

righteousness for sinners; peace) suggests he may be alluding to Isa 53:11, 12 (LXX),

where the Servant bears the sin of others by taking the consequences of sin. Further, the

similarity between Christos as curse in Gal 3:13 and Christos as sin in 2 Cor 5:21

supports penal substitution in 2 Cor 5:21. Further, that God treated Christos as sin/sinner

such that Christos comprehensively took the consequences of sin accords with a

"summary" Aktionsart, which is evidenced by (1) the "perfective" aspect of the aorist of

ἐποίησεν,[334] and (2) ἐποίησεν as an "accomplishment" (+"stages," +"telicity"),[335] based

on the underlying narrative of the crucifixion. Thus, views (2a) and (2b) of 2 Cor 5:21a

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[334] Perfective aspect, according to Campbell's definition, "views an action or state from the outside," "as a whole." Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids, Mich.: Zondervan, 2008), 83,86.
[335] Susan Rothstein, *Structuring Events: A Study in the Semantics of Lexical Aspect* (Malden, Mass.: Blackwell, 2004), 192-94.

indicate that God's treatment of Christos as sin/sinner means that Christos took the consequences of sin for others.

Similarly, view (1) of 1 Pet 2:24a involves Christos taking the consequences of sin. The terminology τὰς ἁμαρτίας ... ἀνήνεγκεν is similar to terminology in Num 14:33 (LXX) and Isa 53:11-12 (LXX), each using the verb ἀναφέρω. These OT texts mean bearing sin in terms of taking the consequences of sin, as further supported by the underlying, and other similar, Hebrew texts of the MT. Moreover, 1 Pet 2:24a seems to blend elements of Isa 53:4, 11, and 12 (LXX), each verse involving bearing sins. Further, ἐπὶ τὸ ξύλον in 1 Pet 2:24a probably alludes to Deut 21:23, suggesting God cursed Christos when he was on the cross – which finds a counterpart in Gal 3:13. Such a curse supports a penal substitution reading of 1 Pet 2:24a. Furthermore, that Christos bore sin by comprehensively taking the consequences of sin accords with a summary Aktionsart, which is evidenced by (1) the perfective aspect of the aorist of ἀνήνεγκεν, and (2) ἀνήνεγκεν as an accomplishment (+stages, +telicity), based on the suffering and death of Christos on the cross. Thus, views (2a/2b) of 2 Cor 5:21a and view (1) of 1 Pet 2:24a are similar in terms of taking the consequences of sin, as evidenced in both texts by penal substitution, looking back to Isa 53, a connection to Gal 3:13, and the nature of the action of the verbs. That both texts refer to taking the consequences of sin suggest views (2a) and/or (2b) probably accurately interprets ἁμαρτίαν ἐποίησεν of 2 Cor 5:21a.[336]

Moreover, we suggest that a further similarity and two distinctions between views (2a/2b) of 2 Cor 5:21a and view (1) of 1 Pet 2:24a provides some help in deciding whether view (2a) or (2b) better characterizes ἁμαρτίαν ἐποίησεν of 2 Cor 5:21a. The

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[336] Feldmeier supplies a distinction that further supports views (2a/2b): "the Pauline singular 'sin' (as an enslaving power) is transformed into the plural 'sins' (as a synonym for human offenses)." Feldmeier, *First Letter of Peter*, 176.

similarity is that both the second ἁμαρτίαν in 2 Cor 5:21a and ἁμαρτίας in 1 Pet 2:24a receive emphasis, as argued above. This similarity arguably suggests a correspondence between these two words. In this vein, ἁμαρτίαν as "sin" in 2 Cor 5:21a corresponds to "sins" (ἁμαρτίας) in 1 Pet 2:24, a similarity that favors view (2a). Conversely, by way of distinction, a disconnect exists between ἁμαρτίαν in 2 Cor 5:21a and ἁμαρτίας in 1 Pet 2:24a if ἁμαρτίαν means "sinner." Thus, comparing and contrasting these views of 2 Cor 5:21a and 1 Pet 2:24a suggests that view (2a) is stronger than view (2b). But, a further distinction is in order. That is, because 2 Cor 5:21a speaks explicitly to Christos' identity rather than to what he does with sin, view (2b) is arguably better. Nevertheless, we give more weight here to Paul's chosen term, ἁμαρτίαν.

In sum, the close connection between views (2a/2b) of 2 Cor 5:21a and view (1) of 1 Pet 2:24a supports the notion that views (2a) or (2b), at least in part, accurately characterizes 2 Cor 5:21a. But, the evidence, as indicated above in chapter 2, for whether 2 Cor 5:21a conveys God treating Christos as sin or sinner is close. This comparison and contrast with 1 Pet 2:24a is one additional piece of evidence towards this issue, though not necessarily determinative. Nevertheless, this analysis supports, and thus helps to confirm, our position that view (2a) is stronger than view (2b) in 2 Cor 5:21a.

6. View (3) of 2 Cor 5:21a

This section considers view (3) of 2 Cor 5:21a relative to view (2) of 1 Pet 2:24a. Comparing and contrasting these views suggests that view (3) of 2 Cor 5:21a is much stronger than view (2) of 1 Pet 2:24a and supports view (3) of 2 Cor 5:21a as likely an accurate understanding of 2 Cor 5:21a.

Our two texts are similar in various respects pertinent to offering a sin offering. First, ἁμαρτία by itself can be a sin offering (Lev 4:24 (LXX)). Regarding 2 Cor 5:21a, recalling that Lev 4:24 provides ἁμαρτία as a predicate nominate, the second ἁμαρτίαν in 2 Cor 5:21a is similar to a predicate nominative; indeed, as an object complement to the direct object, this ἁμαρτίαν predicates something about the direct object τὸν μὴ γνόντα ἁμαρτίαν. Furthermore, ποιέω can serve as the verb for making a sin offering (Exod 29:36 (LXX); Lev 14:19 (LXX)), though ἁμαρτία as a sin offering with ποιέω as the verb is not referenced by ἁμαρτία alone in the literature, but rather with ἁμαρτία as the object of περί or in the genitive. Regarding 1 Pet 2:24a, ἀναφέρω can mean "to offer" (Exod 29:18 (LXX)), though it probably does not mean that in 1 Pet 2:24a and though our research did not disclose offering a sin offering by way of ἀναφέρω ἁμαρτίαν/ἁμαρτίας. Nevertheless, based on this comparison, that ἀναφέρω can mean "to offer" seems to suggest, even if slightly, that ποιέω can refer to making an offering in 2 Cor 5:21a. Further, if Peter did use 2 Cor 5:21 in crafting 1 Pet 2:24a, he may have interpreted 2 Cor 5:21a as making a sin offering and thus chosen a word that could suggest "to offer."

Second, both 2 Cor 5:21a and 1 Pet 2:24a – in addition to Christos being sinless (2 Cor 5:21a; 1 Pet 2:22) – include larger cultic contexts. Thus, the cultic context of 1 Pet 2:24a further supports seeing a cultic reference in 2 Cor 5:21a.

Third, both of our texts look back to Isa 53. Regarding 2 Cor 5:21a, ἁμαρτίαν ἐποίησεν arguably alludes to a blend of the MT and LXX of Isa 53:10 and thus to the sin offering there (περὶ ἁμαρτίας). Regarding 1 Pet 2:24a, this text specifically blends terminology of Isa 53:4, 11, and 12. Recalling Isa 53 in 1 Pet 2:24a supports seeing a recollection of Isa 53 in 2 Cor 5:21a.

Key differences exist between the texts, however. First, whereas 2 Cor 5:21a probably alludes to Isa 53:10 (MT/LXX), 1 Pet 2:24 does not seem to allude to Isa 53:10. That is, while 1 Pet 2:24 references Isa 53, the reference is to verses 4, 11, and 12, given the terminology of 1 Pet 2:24a (τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν). Nevertheless, this contrast between how 2 Cor 5:21a and 1 Pet 2:24a uses Isa 53 further highlights that Paul's chosen terminology does seem to allude to one giving a sin offering in Isa 53:10 (MT/LXX), which supports view (3) of 2 Cor 5:21a.

Second, while ἁμαρτίαν and ἁμαρτίας receive emphasis in 2 Cor 5:21a and 1 Pet 2:24a respectively, they differ in number. That is, ἁμαρτίαν is singular, and ἁμαρτίας is plural. That a singular victim serves as a singular sin offering accords with the OT. Similarly, that the singular victim, Christos, could serve as the singular sin offering (ἁμαρτίαν) in 2 Cor 5:21a accords with this understanding of the OT. By contrast, that Christos offers a plurality of sin offerings (ἁμαρτίας) in his body as the singular victim – as view (2) of 1 Pet 2:24a would suggest – does not accord with this understanding. Thus, this contrast in how 2 Cor 5:21a and 1 Pet 2:24a are said to offer sin offering(s) highlights that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a could very well refer to making Christos a sin offering.

7. View (4) of 2 Cor 5:21a

This section considers view (4) of 2 Cor 5:21a relative to, first, view (1) and, second, view (3) of 1 Pet 2:24a. Comparing and contrasting view (4) with these two views of 1 Pet 2:24a suggests that view (4) is probably not the correct interpretation of 2 Cor 5:21a, viewing 2 Cor 5:21a strictly in terms of sin bearer. We first consider view (1).

Regarding similarities, both view (4) of 2 Cor 5:21a and view (1) of 1 Pet 2:24a arguably entail Christos bearing sin in terms of taking the consequences of sin, with 2 Cor 5:21a doing so by looking back to Isa 53:4, 11, and 12 (LXX) and 1 Pet 2:24 doing so, in part, by looking back to Isa 53:12 (LXX). Paul arguably alludes to Isa 53:4, 11, and 12 thematically. Peter probably blends Isa 53:4, 11, and 12 (LXX) using similar terms in each of these three verses. As argued above with respect to 1 Pet 2:24a, these verses in Isa 53 probably mean that the Servant bore sin by taking the consequences of sin. Regarding another similarity, both view (4) and view (1) see their respective texts as conveying penal substitution. Paul does so especially with his forensic language in the context of 2 Cor 5:21a and the exchange between Christos and sinners in 2 Cor 5:21a-b, and Peter does so especially with reference to "our sins" and the emphatic αὐτὸς. These similarities would suggest Paul intended view (4).

But, substantial differences exist between view (4) of 2 Cor 5:21a and view (1) of 1 Pet 2:24a. As indicated, Peter employs specific terminology in 1 Pet 2:24a – τὰς ἁμαρτίας … ἀνήνεγκεν – that finds counterparts in the LXX (Num 14:33; Isa 53:12) and similar Hebrew texts in the MT. This terminology probably means taking the consequences of sin. By contrast, Paul uses the verb ποιέω, not φέρω or ἀναφέρω as in Num 14:33 (LXX) and Isa 53:4, 11, and 12 (LXX). Furthermore, the singular ἁμαρτίαν in 2 Cor 5:21a is different than the plural ἁμαρτίας in Isa 53:4, 11, and 12 (LXX), which is identical to 1 Pet 2:24a. Thus, despite the similarities above and that 2 Cor 5:21a probably does convey Christos taking the consequences of sin (as sin or sinner), these differences suggest Paul did not describe Christos specifically as a sin bearer.

Further, comparing and contrasting view (4) of 2 Cor 5:21a with view (3) of 1 Pet

2:24a suggests that view (4) is probably not the correct interpretation of 2 Cor 5:21a. Regarding similarities, 1 Pet 2:24a conveys removal of sin by way of the "to carry" sense of ἀναφέρω, namely, carrying sins to the cross. Though ποιέω does not convey such a sense of "to carry," the exchange between 2 Cor 5:21a-b does convey removal of sin. God imputes the sin of sinners to Christos such that Christos thereby takes away their sin, and sinners are thereby imputed the righteousness of God in Christos. However, a substantial distinction remains. That is, as above, Paul's use of ποιέω instead of, for example, φέρω, ἀναφέρω, or λαμβάνω (Lev 16:22a (LXX)) suggests Christos as sin bearer is probably not Paul's specific thought.

8. View (5) of 2 Cor 5:21a relative to view (4) of 1 Pet 2:24a

Comparing and contrasting view (5) of 2 Cor 5:21a with view (4) of 1 Pet 2:24a suggests view (5) of 2 Cor 5:21a is even less supportable. The following first discusses some similarities, then differences.

The similarities are grammatical and conceptual. Grammatically, both verbs, ἐποίησεν and ἀνήνεγκεν, are aorist and support a summary Aktionsart in the respective scapegoat views. Regarding 2 Cor 5:21a, the evidence includes: the perfective aspect of the aorist ἐποίησεν; and the making of Christos as scapegoat suggests laying sins on him and sending him away to take the sins away, such action being an accomplishment (+stages, +telicity). Regarding 1 Pet 2:24a, similar reasoning applies: perfective aspect; carrying the sins away to the cross accords with an accomplishment.

Conceptually, both texts according to the respective scapegoat views involve carrying away sin. In 1 Pet 2:24a, this is more readily apparent, with ἀνήνεγκεν meaning

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"to carry (up)," such that Christos carries the sins up to the cross. In 2 Cor 5:21a, however, the logic stems from the nature of sin, which results in a two-fold movement, namely, movement of sin away from God and away from God's people. Regarding movement away from God, as Hooker argues (above), sin involves alienation from God, which explains the need for sinful humanity to be reconciled to God in 2 Cor 5:18-20. Before being made sin, Christos would not have been alienated from God, because he had never committed sin. Christos as sin, then, means that he was alienated from God, which the Cry of Dereliction suggests. So, according to this view, the scapegoat's (Christos') movement away from God occurs when Christos becomes sin. Regarding movement away from God's people, as Finlan argues, the exchange in 2 Cor 5:21 – where Christos becomes sin and sinners become the righteousness of God – means that the sin of sinners was transferred to Christos, who then transports the sins away, resulting in "community well-being." Further, both texts, according to the respective scapegoat view, seem to suggest Christos as scapegoat transports the sins away "to the grave" in his death on the cross. In further support of this understanding of 2 Cor 5:21a, this two-fold movement is arguably visible in Lev 16:20-22, wherein the scapegoat takes sin away from the people of God into the desert and thus arguably away from where God had established his presence. So, the rationale for view (5) in 2 Cor 5:21a is present.

But, the differences between 2 Cor 5:21a and 1 Pet 2:24a relative to the respective scapegoat views (views (5) and (4), respectively) are substantial. The following chart highlights these differences:

Verse	Subject	Verb	Direct Object	Object Complement	First preposit. phrase	Second preposit. phrase
2 Cor 5:21a	[God]	ἐποίησεν (made)	τὸν μὴ γνόντα ἁμαρτίαν (the one who did not know sin)	ἁμαρτίαν	ὑπὲρ ἡμῶν	
1 Pet 2:24a	ὅς (who)	ἀνήνεγκεν (bore)	τὰς ἁμαρτίας ἡμῶν (our sins)		ἐν τῷ σώματι αὐτοῦ (in his body)	ἐπὶ τὸ ξύλον (to the tree)
Lev 16:22a (LXX)	ὁ χίμαρος (the young he-goat)	λήμψεται (shall take)	τὰς ἀδικίας αὐτῶν (their wrongdoings)		ἐφ᾽ ἑαυτῷ (on itself)	εἰς γῆν ἄβατον (into the impassable land)
Lev 16:22a (MT)	הַשָּׂעִיר (The goat)	וְנָשָׂא (shall carry)	אֶת־כָּל־עֲוֹנֹתָם (all their iniquities)		עָלָיו (on it)	אֶל־אֶרֶץ גְּזֵרָה (to the separated region)

Before addressing specific entries in the chart above, we observe that the structure between (1) 2 Cor 5:21a and (2) 1 Pet 2:24a and Lev 16:22a (MT/LXX) is quite different. Each of 1 Pet 2:24a and Lev 16:22a (MT/LXX) includes an explicit subject, verb, direct object, first prepositional phrase, and second prepositional phrase. The structure of 2 Cor 5:21a, on the other hand, has an implicit subject, verb, direct object, object complement, and one prepositional phrase.

The entries in the chart are similar between 1 Pet 2:24a and Lev 16:22a (MT/LXX) but quite different between 2 Cor 5:21a and Lev 16:22a (MT/LXX). Regarding 1 Pet 2:24a, the similarities with Lev 16:22a (MT/LXX) include: Christos is the goat and thus the sin bearer; the verbs are similar in meaning (bore, take, carry); each direct object relates to sin; the first prepositional phrase relates to the location or means

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of the bearing, which is the body; and the second prepositional phrase suggests a correspondence between the cross and the destination of sin (Mark 15:34).

However, regarding 2 Cor 5:21a, the differences with Lev 16:22a (MT/LXX) are substantial. The subject of the verb is God in 2 Cor 5:21a, who does not correspond to the goat. The verb "to make" (ποιέω) in 2 Cor 5:21a does not seem to correspond with "to bear" (ἀναφέρω), "to take" (λαμβάνω), or "to carry" (נשא). The direct object in 2 Cor 5:21a – the one who did not know sin – is not sin or iniquity, but nearly the opposite – the one who never sinned. Even if we associate the object complement ἁμαρτίαν in 2 Cor 5:21 with the direct objects in 1 Pet 2:24a and Lev 16:22a (MT/LXX), a distinction remains; that is, the object complement ἁμαρτίαν is singular, while the direct objects in 1 Pet 2:24a and Lev 16:22a (MT/LXX) are plural ("sins," "wrongdoings," "iniquities"), which suggests Paul may not be relying on Lev 16:22a (MT/LXX). The lone prepositional phrase in 2 Cor 5:21a ("for us," or "in our place") does not correspond substantively with either prepositional phrase in 1 Pet 2:24a and Lev 16:22a (MT/LXX), even though ἡμῶν of ὑπὲρ ἡμῶν in 2 Cor 5:21a relates to ἡμῶν of τὰς ἁμαρτίας ἡμῶν in 1 Pet 2:24a and "their" of "their wrongdoings/iniquities" in Lev 16:22a (MT/LXX). Even so, the object complement in 2 Cor 5:21a does identify Christos (the presumed "goat") with sin in the context of exchange and thus also with abandonment. But, these differences in how 1 Pet 2:24a seems to correspond with Lev 16:22a (MT/LXX) relative to how 2 Cor 5:21a arguably corresponds with Lev 16:22a (MT/LXX) suggest that Paul is probably not directly relating Christos to the scapegoat. Thus, the comparison and contrast of the scapegoat views of 2 Cor 5:21a and 1 Pet 2:24a suggests view (5) of 2 Cor 5:21a is probably inaccurate.

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<u>Conclusion</u>

In this chapter, we compared and contrasted 2 Cor 5:21a and 1 Pet 2:24a. We found that, while differences do exist, a substantial amount of similarity exists as well.

After registering these similarities and differences in the texts themselves, we compared and contrasted the interpretive views of 2 Cor 5:21a considered in chapter 2 with the interpretive views of 1 Pet 2:24a considered in chapter 3. In so doing, we matched the views of 2 Cor 5:21a with those closest of 1 Pet 2:24a, except for view (1) of 2 Cor 5:21a. Regarding view (1) of 2 Cor 5:21a, we found that the absence of a corresponding view in 1 Pet 2:24a further suggests that view (1) is unlikely. Regarding views (2a/2b) of 2 Cor 5:21a, we found that view (1) of 1 Pet 2:24a further suggests that views (2a/2b) are fairly strong, and, more specifically, that view (2a) is probably stronger than view (2b). Regarding view (3) of 2 Cor 5:21a, view (2) of 1 Pet 2:24a further suggests that view (3) of 2 Cor 5:21a is fairly strong. Regarding view (4) of 2 Cor 5:21a, the views (1) and (3) of 1 Pet 2:24a suggest that view (4) is unlikely. Regarding view (5) of 2 Cor 5:21a, view (4) of 1 Pet 2:24a suggests that view (5) is unlikely.

Accordingly, views (2a) and (3) most likely characterize ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a. According to view (2a), then, God made Christ to be sin forensically and thus treated him as sin. According to view (3), God made Christ to be a sin offering. Paul seems to intend both views in 2 Cor 5:21a.

CHAPTER 5

CONCLUSION

In this paper, we have shown that ἁμαρτίαν ἐποίησεν in 2 Cor 5:21a probably

means both that God made Christos to be sin forensically and thus treated him as sin, and

that God made Christos to be a sin offering. In support, we considered interpretive views

of 2 Cor 5:21a and 1 Pet 2:24a and then compared and contrasted our exegetical data.

In chapter 1, we introduced our thesis and described our method. Our method

was four-fold: (1) using the historical-grammatical method of exegesis; (2) using

linguistic tools; (3) using principles of inner-biblical exegesis; and (4) using a

comparative study to gain another vantage point for understanding 2 Cor 5:21a.

In chapter 2, we considered various interpretive views of ἁμαρτίαν ἐποίησεν in 2

Cor 5:21a. More specifically, we considered the following views: (1) Christos is sin by

way of the incarnation; (2a) Christos is sin; (2b) Christos is sinner; (3) Christos is a sin

offering; (4) Christos is sin bearer; and (5) Christos is scapegoat. We concluded that

views (2a) and (3) are most likely accurate. Further, the most likely understanding of

view (2a) is that God made Christos to be sin forensically and thus treated him as sin.

In chapter 3, we considered various interpretive views of τὰς ἁμαρτίας ...

ἀνήνεγκεν in 1 Pet 2:24a. More specifically, we considered the following views: (1)

Christos bore our sins by taking the consequences of sin; (2) Christos offered our sins or

sin offerings; (3) Christos carried our sins away to the cross; and (4) Christos carried our

sins away as the scapegoat. We concluded that view (1) is most likely accurate.

In chapter 4, we compared and contrasted the exegetical data in chapters 2 and 3.

More specifically, we first compared and contrasted the texts of 2 Cor 5:21a and 1 Pet

2:24a. While the texts do have differences, they have a number of similarities as well. The similarities served to justify the use of 1 Pet 2:24a for interpreting 2 Cor 5:21a, and some of the similarities and differences were used in our assessment of the interpretive views of 2 Cor 5:21a. After listing these similarities and differences, we aligned the interpretive views of 2 Cor 5:21a with the closest interpretive view(s) of 1 Pet 2:24a and then made additional comparisons and contrasts between these corresponding views. We concluded that this comparison and contrast corroborated our exegetical conclusions in chapter 2, that views (2a) and (3) of 2 Cor 5:21a are most likely accurate, whereas the views (1), (2a), (4), and (5) of 2 Cor 5:21a are probably not accurate.

Finally, we note one potential area of further research. This area relates to ἐπὶ τὸ ξύλον in 1 Pet 2:24a and suggests we might be able to bring together the following texts: Lev 16:8, 10, 20-22; 1 Pet 1:18; 2:24; and 3:19. More specifically, does Christos' experience "on the tree" in 1 Pet 2:24a receive any further explanation when considering (1) the scapegoat of Lev 16 in terms of its destination (Azazel), (2) Peter's reference to paying a ransom in 1 Pet 1:18, (3) and Christos' time in prison in 1 Pet 3:19?

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